

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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WHOLE NO. 197.

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THE KING'S HIGHWAY.

Now Zion from bondage shall soon be released,
Her warfare be ended and her conflict ceased,—
A way in the desert "cast up," shall be seen,
A highway of holiness, fruitful and green,—
Then bow every mountain, exalt every plain,
The crooked be straightened, the rough, smooth again—

No lion shall dwell there, no fierce bloody bear,
The helpless to seize and the tender to tear,
No dragon, no satyr to his fellow shall cry,
No bitter, no culture shall ever come nigh;
No briars, no nettles shall hedge up the way
The step of the traveller to impede and delay,
'Tis narrow and straight, 'tis clear, holy and pure,
Like the throne of its maker, 'twill ever endure.
No self can ascend there, no envy, no strife,
No hatred, no anger, no pride of this life,—
The ransomed shall walk there, the just and the good,

And songs of loud triumph shall waft to the Lord,
With gladness their offerings they daily shall bring
And cast with their crowns at the feet of their King,—

Their temples, like the spires of Salem, shall rise
And feast in the glory of the new made skies.
With garments of linen, with jewels and pearls,
Outvailing to beauty the diamonds of worlds;
Each saint shall adorn, tho' once feeble and weak,
And blessings forever shall rest on the meek,
They'll be fed on the "manna" poured from on high,

And drink from the well-spring that never shall dry;
New tokens of mercy regale them by day,
Flowers, lillies and roses spring up by their way;
The stores of wide heaven unbosomed shall be,
To bless and enrich them through eternity.

Worcester, 23d Jan., 1845.

S. H. B.

Letter from Bro. J. B. Cook to Baron Stow.

The following letter was sent to the Christian Watchman, but was rejected on account of its length. Were it a short letter, would they have published it?

DEAR BRO. STOW.—When at the house of an old subscriber to the "Watchman," I saw your published sermon against the evils of Adventism. From my knowledge of your reputation for candor and scriptural attainment, I was surprised at several facts to which you will allow me to direct your attention. 1. You quote an isolated sentence, Acts i. 7, for a text, which does not by itself convey the mind of your Lord. (The promise: "But ye shall receive power," &c., is not suffered to appear.)

2. You do not seem aware of this; or else you suppress that fact, to carry your confiding people along with you.

3. The context seems not to have entered your contemplations, any more than the first of Genesis. The words you quote, are taken out from all neighborhood with the essentially connected truths there recorded. The connection of the words of your text, with the context, is so logical, and the truths of such overwhelming import, that it is difficult to see how you dare suppress them, and entertain your people with your own notions. Mark! our Lord, during that period of most intense interest,—the forty days intervening between his resurrection and ascension, had ONE theme,—"*speaking of the things pertaining to the kingdom of God.*" O what wonderful importance must then attach to this subject! How much is this in harmony with his giving the kingdom the precedence in all prayer! Luke xi. 25. If we sympathize with him, we shall think, speak and pray about the Kingdom of God, before we do "our daily bread," or forgiveness of sins, Amen! Had you observed this, brother Stowe?

The Savior's interest in this grand theme was imparted, in some degree to his disciples; hence their inquiry, "Wilt thou at this time restore again the kingdom to Israel." You quote this reply only in part. Then after his ascension, we read the solemn assertion of the angels, "*that this same Jesus will come*" as he had been "taken up." What then? He told them that he would "come again." As the Great Nobleman, he would then have the kingdom. Luke xix. 11—15, and they should sit "on twelve thrones," in judgment. Luke xix. 28; Matth. xxv. 31, 34, and share the kingdom. How then can you preach from the first part of Acts i. against those who are looking and praying for this kingdom, and not oppose the will of God there recorded? In Jesus' name I call for an answer.

4. You do not seem to have read 2 Tim. iv. 1, and observed its striking harmony with your suppressed context. Jesus will "judge the quick and the dead at his appearing and kingdom." Then you have an answer to the apostle's inquiry, the kingdom of God will come, at the time "Jesus shall come."

His declaration, "my kingdom is not of this world," taken in connection with the above, makes it strong as "holy writ," that the kingdom of his 40 days converse, Acts i. 3, is to be established "at his appearing."

Again, "Flesh and blood cannot inherit the kingdom of God," 1 Cor. xv. 50. The saints must possess it in their resurrection state; but "the Lord himself shall descend," when they arise, therefore we are compelled to the conclusion that "the kingdom" will come when "Jesus shall come," as said the angels. Why not tell your people this?

5. You may not have connected Rev. xi. 15, 17 with your context, or with 1 Cor. xv. 51. The 7th trumpet, which you know is about to sound, is "the last" of the series, the 7th brings the everlasting kingdom—"the last" calls forth the dead in Christ "at his coming." The resurrection and "kingdom of

God," Jesus' grand theme, are consequently coetaneous events. O, my brother, "the last trump," at the return of "this same Jesus," may introduce the burning glories of the day of God, right "quickly." Amen, even so come, Lord Jesus!

6. The apostle who describes the final "salvation" in the resurrection, 1 Thess. i. 13, 18, has numbered the comings of the Lord, Heb. ix. 28. "Once" he had suffered "to bear the sins of many," "the second time," will be for salvation. The judgment, which is identified in other passages with the coming of the Lord, is here named in immediate connection with this second coming, viz., verse 27, and the following chapter. There is no evading this but by saying as did the Pharisees, when they found ignorance convenient, "we cannot tell." Matth. xxi. 27. Ignorance and unbelief are non-committal. They are blind, and more careful of their own credit than of God's favor; therefore, in a matter so plain as the first and second coming of Christ, many find it convenient not to know. Like the ink fish, they obscure the water and escape the truth which pursues them.

Now, my brother, you know that is wrong. Well, admit that the 2nd is the next following the first, and then we must know that the angels spoke of the 2nd advent. Acts xix. 11. You may tell as much as this, that there is no number between "once" "and the second time."

Now hark! You deem us "deluded;" yet we know two, we do not become bewildered in counting two. We can speak and write of the first and second advent, without confusing ourselves or others. Others, however insert a coming at Jerusalem's desolation, at death, at conversion and at the ruin of "the Man of Sin," between the first and final coming. Furthermore, they or their readers are in utter uncertainty as to the 2nd advent. It may be personal; but most probably, spiritual. Thus those who would dictate to us poor victims of a shameful delusion, lack either faith or sense, sufficient to be certain that "the second is the next, after the first." They seem not to know that "Jesus" is not another name for the Holy Ghost, or death, or the destruction of "the Man of Sin," or some other providential event. Hence the mystery which invests the promise, "*He shall send Jesus Christ*, whom the heavens must receive until the times of restitution." Acts iii. 20, 21.

Is it a characteristic of delusion to know that "this same Jesus" is the proper name of our Lord? Are we deemed deluded for believing that "the second" is the next after the first? Elder, there is a judgment to come. I call on you in the name of common sense and our coming Judge to retract your charges or sustain them by something more than your opinions. You doubtless know that the most honored of the Christian church have come, as Professor Bush says, to "substantially the same views" on prophetic time, with those we entertain. And you know, I presume, that the coming of the Lord, 2 Thess. ii. 8, and the kingdom, Rev. xi. 15, is now just at hand; consequently your charge is best based on the fact,

that we cherish definite views as to the event.

7. You could not have observed, in the light of God's truth, that at the coming of Christ so often named, He destroys "the Man of Sin." Had you seen this, and believed the scriptures, you could not expect a millennium ere the return of Jesus, because this name can apply to no other event—no being but himself. And then "the second time" is the next following the first.

8. The language of Jesus, "I go away," "I will come again," conveys the same determinate truth. "Again" there signifies "the second time." In the Lord's supper also, we are to "show the Lord's death" till he come. The first advent is thus memorialized till the second, to make conversion the event denominated the coming of the Lord, in other words, to make it spiritual, is to appropriate this ordinance to non-professors or hypocrites, for we thus show his death only "till he come." And this is numbered "the second." If it means what the terms teach, then the ordinance belongs to believers, till the coming named by the angels in your context.

9. As you omit a part of your Lord's language, which is essential to the sense of the passage, you quote scripture just as did the tempter to Jesus. Like him you teach an untruth, you virtually say that He repressed or reproved inquiry, while he promised them "power after that the Holy Ghost should come on them." Then further, they were assured of his return, and you have no right to assume (with Luke xix. and Matth. xxiv. and xxv. before you,) that they, like yourself, were ignorant of what their Lord had so plainly told them.

10. You thus have made a disconnected passage a mere "percussion cap to fire off your BIG ORATION."

Baron Stow, my solemn conviction is, that it will reverberate in tones of thunder to your soul, in the day of the Lord.

11. You throw discredit, perhaps unintentionally, on the great truth announced by a special message of angels from heaven, and recorded by all the prophets and apostles, Acts iii. 21, 2 Pet. iii. 2. If you looked for and loved the appearing of "this same Jesus," you might name the second advent in all your sermons, as did PAULIN "ALL HIS EPISTLES."

12. You dare not call those Christians who deny redemption by the blood of Christ; But that cardinal truth has no higher salvation than has the doctrine of "salvation" at the second advent. Both are found in the same chapter, penned by the same hand. If a practical denial or disregard of one, unchristianizes a minister, why not the other? Unitarians treat the former as you have done the latter. Now it seems to me too much unlike yourself, brother Stow. It may be that you yielded to the advice of others in this matter, who thought your name and acknowledged piety would do what they could not, to check a hated truth. May it in the end be found to have been done "ignorantly in unbelief," like Saul's outrage against Jesus.

You seem ignorant that "to wait for the Savior from heaven," is as much the Christian's duty, as "to serve the living God" at all. 1 Thess. i. 9, 10.

The hope also—"The blessed hope," seems so much above you, that the promised return of Jesus in your context seems not to suggest it to your mind; or else you suppress it for effect. We are taught to live, "looking for that blessed hope." Titus ii. 11—13. Would you rob us of our hope? or cut Christians loose from their holy calling! If not, then recall your ill-sustained accusations against those who know their calling, and enjoy their hope. The Pope could give as good and scriptural reasons against you. Now I call upon you to

assure your people that you did not give them the truth of your text and context. Had you the truth, you would be strong, and I weak; but, "what is the chaff to the wheat?" saith the Lord. What are your reasons, compared with the suppressed truth of God! In the name of our common Christianity, I call on you to confess.—In the name of the coming One, Heb. x. 37, whose promised return you so far condemn, I call on you to proclaim the Christian calling.—By a regard to those souls for whom you must give account, you are charged to preach "that blessed hope." To avoid the dreadful doom of the unfaithful minister, you must renounce fables, and announce the second coming of "this same Jesus." Matth. vii. 21—23. xxiv. 45, 51. 1 Thess. iv. 12; v. 3.

In the fear of God, I felt constrained to say so much. I see how blind the best men are when they walk by reason's feeble ray, instead of revelation. Truly, man's wisdom is "foolishness with God!" Yours. J. B. Cook.

Liberty, Union Co. Jan. 18th, 1845.

Letter from Mr. Miller.

DEAR BRO. BLISS,—I have received a number of letters from almost every part of the country, almost all of them propounding the same questions, viz., What I thought of the experience we had in what was denominated the seventh month? And also, What was my opinion concerning the closing of the door of mercy, or probation for sinners? To save a multiplicity of letters, I thought best to answer these queries through the "Herald," if you should think proper.

1st. The experience of the seventh month. The sympathetic and simultaneous movement on the minds of almost all the Second Advent brethren, and on many others preceding the tenth, the rapidity with which that sentiment was received, the general credence that was given to it, by nearly all of those who were looking for immediate redemption, the humbling effect it produced on the hearts and conduct of those who believed,—in the abandonment of all worldly objects, the sacrifice of earthly goods, and in many cases the total dedication of soul and body to God,—the deep and anxious feelings of heart which many of us felt, all marked its character. Then we expected every moment the heavens would open and reveal to us the dear Savior, with all his shining hosts, and we should see the graves open and the loved forms of our relations rising from their dusty beds in immortal bloom, and eternal life; and we ourselves pass the sudden change from mortality to immortality, from time to eternity. Then, as we verily thought, we had bid adieu to this world of sin, of misery and wo, and expected to be ushered into the new heavens and new earth wherein dwelleth righteousness. Oh blissful day! How solemn, yet how interesting. I hope to see another day like this, and literally realize what I then expected. It was a day long to be remembered, and I cannot account for it on any other principle, than to suppose God's benevolent hand and wisdom was in the movement. The fulfillment of the blowing of trumpets in the year of release, was on the first day of the seventh month, Levit. xxiii. 24; also on the tenth day of the seventh month, in the year of Jubilee they were to proclaim liberty throughout the whole land, Levit. xxv. 8—10.—"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his own family." But did they go free on that day? No. It was a proclamation of freedom only. When did they go free? At the end of the year, Deut. xv. 1.—"At the end of every seven years thou shalt make a release." Jeremiah xxxiv. 14—18. We see by these texts that supposing this year to be the year of Jubilee, according to the captivity which the Lord has proclaimed, as Jeremiah tells us, xxxiv. 17.—"There,

fore thus saith the Lord: Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth." Then we cannot expect deliverance until the last month of the year. And if the seventh trumpet did begin to sound, in the seventh Jewish month, according to the Caraites' manner of reckoning, then we can account for the extraordinary movement in the last seventh month. And if every time in the history of typical Israel is to be fulfilled in the redemption of the people of God from their enemies and bondage from under the Gentiles, or Kings of the earth, then I cannot see why we have not some good reason to expect deliverance at the time when the Jews received their deliverance in the days of Esther. See the 8th and 9th chapters of that book. We here learn that the Jews were delivered from those who would have destroyed them, and this time was on the 13th and 14th of the month Adar, which is the twelfth, or end of the year, and these days were called *purim*; and we are expressly told that Daniel at the end of the days shall stand in his lot, or *purim*. To me, at least, there is much probability that we shall then, if not before, know more, where we are, than we now do. I have strong hope that this year will bring our glorious King, and that the scenes of the seventh month will be manifested to be the beginning of the sounding of the last trump. If I should prove to be correct in this calculation, then all our calculations, the 2300 days, the 7 times, the Jubilees, the 1335 days, the trumpets, the vials, the tarrying time, the husbandmen's time for patience, the signs, the trial of our faith and patience, the sanctifying influence of the seventh month, the extraordinary movements of God's providence at that time, the acts of the wicked, their scoffing, the mocking of nominal professors, all the visions failing, as the scoffers would say, would be literally accomplished, as every discerning mind will readily see. But the wicked will not see or understand, and of course it will come upon them as a thief, and so every jot and tittle of God's word will be fulfilled. I believe, Lord help mine unbelief. Hold on brethren, I would not let go as long as we have one cord to hold on by; or one promise to support us. If we faint not, we shall reap in due time.

But you ask, why I do not show whether the probation of sinners is ended? I answer. It is a close point, and if handled at all, it ought to be done very wisely, and with a great deal of humility. I would not grieve, if possible to avoid it, one of Christ's little ones. There is much sensitiveness on this point among our good brethren, therefore I would much rather keep my views in my own breast, if I could, and do right, than run the risk of hurting the oil and the wine. You will, therefore, permit me to give my views by the scripture; and first, Daniel xii. 10.—"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." It will be readily seen by this text, that before the end, the people of God must be "purified, made white, and tried." Now if probation goes on until the last moment of time, how can those who are regenerated in this last moment, have their faith and patience tried? [1]. Again, Rev. vii. 13, 14.—"And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." How can it be said, that those made white "came out of great tribulation," if in the next moment after they experience the new birth, they are beyond all tribulation and trial? [2]. Also in the first passage, the wicked are to do wickedly; and none of the wicked shall understand. Yet if one of these wicked is converted after the time specified, then the word none could not be true in fact. This must be in time, it cannot mean in eternity [3]. Zech. xiii. 9.—"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, the Lord is my God." In this verse we learn that they are tried in this state, where they will need to

pray [4]. Malachi iii. 18.—“Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.” When shall that test be given, which shall make us discern between the *righteous* and the *wicked*? The answer is plain, before the day cometh that shall burn as an oven. For in that day no doubt could rest on any mind, who is who, or what is the character each individual would appear in [5]. Rev. xxii. 11.—“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” This text is perfectly plain and needs no comment; the 12th verse, “And behold, I come quickly, and my reward is with me, to give every man as his own work shall be,” shows that a little while before Christ comes, every character will be determined. “He,” that is, any *one*, or every *one* who is *unjust* or *filthy*, let him be so still, and so on the other hand, he that is righteous or holy, let them be so still. “*And behold*,” connects the sentence before, and what follows after, and is a caution for us to take particular notice of the reason, why they are in this peculiar situation or fixed state, as though the idle servants could have no more time to mind their days work, which God had given them in their day of probation to perform [6]. The eleventh hour was passed, and no chance for them to enter the master’s vineyard now, in this last hour. While on the other hand, the good servant might know that the good master was at the door, and he would quickly pay them their wages, and relieve them from their toils. See Matthew xx. 1—16[7].

Then this agrees with St. Paul, Heb. x. 36, 37.—“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.” After we have done our work, we have need of patience to wait for the Master, “for yet a little while, and he that shall come will come, and will not tarry” [8]. *I did believe, and must honestly confess I do now, that I have done my work in warning sinners, and that in the seventh month. I know my feelings are no rule for others, therefore, let every one who feels he has a duty to do to sinners let him do it, I will have no hard feelings. But I must be honest; when I am enquired of, I must state my own conviction honestly. I have done it, and given my reasons from the word of God. And now let me say, brethren, we will have no contention on this point, for we be brethren. Let every man be fully persuaded in his own mind, and so let them speak or preach, as God and their own consciences may dictate.*

I have a strong expectation that Christ will come before the Jewish year will expire; but let us all see to it, that we are ready every day, so that when he comes we shall not be ashamed before him. This letter must suffice for all those friends who have requested my views on this subject. My love to all who love our Lord Jesus Christ, and pray for his kingdom. WM. MILLER.

We are unable to see the correctness of the application of some of the above texts, i. e., how they prove the door of mercy will be closed before the end.

1. It is true that many were to be purified, made white, and tried in the last days. But are not men fitted for heaven the moment God converts them? They certainly are, if the thief on the cross was saved. But it is asked how the faith of such can be tried? Can it not be as much tried as was that of the thief; and if such are fitted for heaven, will all the prophet said, viz., that “*many*” will be tried, be any the less true, even if every individual soul should not pass through the same trials that purify the “*many*?”

2. Again, if those in Rev. vii., who “*come out of great tribulation*,” includes the thief on the cross, with every true death-bed repentance, may not the *many* also include those who are truly converted in the last days of time, even if *all* do not come out of the same “*tribulation*?”

3. Again, “*None of the wicked will understand*,” but the moment a man is converted, he ceases to be one of the wicked, so that if he should then understand, would it be the less true that “*none of the wicked understand*?”

4. If the fire in Zech. xiii. 9, that the third part are to be brought through, is literal fire, may not those converted a few days before its occurrence also be brought through it? But when they call on God, and he says “*It is my people*,” does it not synchronize with Rev. xxi. 3, when the redeemed shall be God’s people? And none will be redeemed but those who previously call upon God.

5. Malachi shows us that when we shall discern between the righteous and the wicked, it will be “*in that day when I make up my jewels*”; and I will spare them as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked.” Mal. iii. 17, 18. Does he say this is *before* the day cometh that will burn as an oven? But he gives as the *reason why* they can discern between the righteous and the wicked, that “*the day of the Lord cometh that will burn as an oven*; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be as ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.”—Mal. iv. 1—3. Thus is it not when the wicked are burned and the righteous saved, when God has made up his jewels, that we shall know who are righteous and who are wicked, and thus discern between them? As long as there could be any doubt of men’s true character, we could not thus fully discern between them.

6. We cannot see that the connection here necessitates us to such a conclusion. The grammatical construction of the sentence would rather require us to understand that the time would come to reward every man as his work should be; after which he that is unjust will be unjust still, and he that is filthy shall be filthy still. If it must refer to a time before the coming of the Lord, because it precedes the declaration of his coming quickly, might we not claim that the New Jerusalem state as described and ending with Rev. xxii. 6, is also to precede his coming? for the seventh verse adds, “*Behold, I come quickly*,” &c. But in neither case does it say that *then* I shall come quickly.

After describing the new earth, New Jerusalem, &c., John says, tenth verse, “*And he said unto me, Seal not the sayings of this Book: for the time is at hand*.” What time is at hand? Why, evidently the time when the sayings of the prophecy of this Book are to be fulfilled, which carry us down to the eternal state. He then adds, “*He that is unjust let him be unjust still, and he that is filthy let him be filthy still*,” &c. When? When time comes which is at hand, when the sayings of the prophecy of this Book will be fulfilled. Then we read, “*And behold, I come quickly, and my reward is with me, to give every man according as his work shall be*,” i. e., I come quickly to perform all these things—not after these things are all performed.

7. So with the laborers in the vineyard: they were hired in the morning, at the third, the sixth, the ninth, and the eleventh hours; but do we read that none went in at other hours? Therefore, if any could enter between any of those hours, is it not possible they might after the eleventh hour had commenced? And as there is no time given in this parable when laborers *could not enter*, it is inconsistent to suppose the door was only closed at even when the Lord called his servants to “*give them their hire*?”

8. In this text we see nothing positive that

there is to be a waiting time when men cannot be saved. On the contrary, we read in the 38th verse that there is danger then of men’s drawing back. Can it therefore refer to a time when they that are righteous shall be righteous still? While there is danger that men may draw back unto perdition, their probation cannot have ended; and till probation shall end, may not he that will turn from his ways live?

Another text that has been adduced in support of a similar position, is the cry of the foolish virgins, Matt. xxv., for the Lord to open to them;—it being said in another place that when the Lord comes they will call to the rocks and mountains to fall upon them. But this class of persons all expect to be saved at his coming. And consequently it is not unreasonable to suppose that on the ascent of the righteous, their first emotions will be astonishment, that then for a moment they will cry for mercy; and seeing there is no hope, they will then call to the rocks and mountains to hide them.

The Churches as a general thing are dead and cold; but there are evidences of drops of mercy here and there; and, among our advent congregations, there have been many cases of conversions reported, even of those who were scoffers since the “*tenth*.” When the Jews, as a nation, had rejected Christ, and their house had been left desolate by him, individuals embraced the truth; one did who was exceedingly mad against it; and though the mass have rejected the Second Advent, may there not be a few berries in the uttermost branches to be gathered in? There is surely no harm in laboring for souls; and had we not better labor in vain, or with a doubtful prospect of success, than to cease our work in the vineyard before we receive an honorable discharge? If there is danger of erring, is not the former the safest side?

While, therefore, the argument for the close of probation before the Savior’s Advent rests entirely upon inferences from texts, the true construction of which we conceive to lead to a different conclusion; have we not positive evidence establishing the converse of this? In the parable of the virgins, it is not until the Bridegroom has come, that the door is shut. And in another place, “*When once the Master of the house has risen up and shut the door, they will begin to*” call for mercy. Thus saith the Lord, Isaiah lxii. 6, 7.—“*I have set watchmen upon the walls of Jerusalem, which shall never hold their peace, day nor night: ye that make mention of the Lord keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth*.” The apostle commands us, in Gal. vi. 9, 10, “*not to be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good to all men, especially to them that are of the household of faith*.”

In the fifth chapter of James we have a prophecy in especial reference to the last days. The apostle begins with the miseries of rich men who had heaped treasures together for the last days. He then encourages the brethren to be patient to the coming of the Lord, as the husbandmen waiteth for the precious fruits of the earth. He says we are to be patient, for the coming of the Lord draweth nigh, to grudge not one against the other, for the Judge standeth at the door. He entreats us to consider the patience of Job; and commands us above all things not to swear by any oath; or not to peril the truth of the Bible, the being of God, &c., upon the correctness of our belief, which many are inclined to do: “*but let your yea be yea, and your nay, nay; lest ye fall into condemnation*.” He then advises those who are afflicted, merry, or sick, how they are to proceed; enjoins

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, FEBRUARY 12, 1845.

Commencement of the Volume.

The last volume of the Herald being completed, and being still on the shores of probation, we present our readers with the first number of a new volume. Whether we shall ever complete it, is known to Him who seeth the end from the beginning. As we have commenced several of our last volumes, with the confident expectation that before their close there would no longer be any necessity for their continuance, so now we commence the present volume, with no evidence that can extend probationary time to its completion. But while we continue here, we are more than ever satisfied of the necessity of the publication of a paper like the Herald; and the constant reception of letters of encouragement and sympathy from the brethren in all parts of the land, confirms us in this conclusion.

This paper was commenced without a subscriber, and on the strength of the donation of a single dollar. At that time friends were few and timid, and its continuance was a matter of mere experiment. But God has wonderfully sustained us, has given us friends and means, and, as we have reason to believe from the testimonies of those who refer to its pages for their first impressions on the subject, has made it an instrument of much good. But whatever good it may have accomplished is to be ascribed entirely to the blessing of God, in the presentation of Scriptural truths; and to him be all the glory.

It has ever been our aim to present the truth in a manner well pleasing in the sight of God, and in view of our own responsibility to him. And it has been our purpose, whenever God should indicate that this sheet is no longer needed, to bow submissively to his will. But if we are to judge by the urgent demand there is on every side, we should feel we were recreant to God's wishes if we should now cease our labors. During the last two months every means have been employed to diminish the number of our readers, and to lessen that of our subscribers; and while this has resulted in the loss of the large number of ninety subscribers in the month of December, and of one hundred and one in the month of January; yet without any effort on our part, we have added to our list one hundred new names in the former month, and one hundred and eighteen in the month just terminated. Therefore, while the efforts to destroy us have been so far successful as to deter a goodly number from longer receiving the Herald; yet they have been entirely counterbalanced by the unprecedented number of new subscribers we have received during the same time. We therefore receive this as an indication that our fellow pilgrims here, would have us continue to present to them our weekly sheet, until we shall enter where our toils and labors will all be o'er. May we all continue to press forward to that happy land, cheerfully enduring all our appointed trials and labors, until we receive an honorable discharge. God grant us the exercise of patience so that we may bear each other's burdens; and when the Master comes, we will lay aside our toils and cares, and enter upon an eternal rest.

HOLLISTON.—Bro. J. Warfield writes: "The brethren in this place are strong in the hope of a speedy deliverance from the bondage of this world.

upon us the necessity of confessing our faults one to another; refers us to the faith of Elijah, a type of all the living who will be changed at Christ's appearing; and then closes with the following exhortation:—"Brethren, if any one of you should err from the truth, and one should convert him; let him know, that he who converteth a sinner from the error of his way will save a soul from death, and will hide a multitude of sins." Thus, it seems the last allusion he makes in carrying us down to the end, is the importance of rescuing souls from perdition, of plucking sinners as brands from the burning. If then the saving a soul from death, and the hiding a multitude of sins, is regarded by the Apostle of sufficient moment to make it the close of his admonition for patience to the coming of the Lord, ought we not to labor until the Master calls, with increasing endeavors to do those about us good, so that if by any means we may save some? And though the task may appear as hopeless as was that of Paul respecting the Jews, yet we shall have the assurance, whether successful or unsuccessful, of having done good as we had opportunity.

Peter, in his second epistle, iii. 9, in view of the very period of time we now occupy, which was written for the very purpose of putting us in mind of the scoffers who should come in the last days, saying, Where is the promise of his coming? and who would claim that the Lord was slack concerning his promise, says: "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering toward us, not willing that any should perish, but that all should come to repentance." And seeing that we look for the day of the Lord, he commands us to be diligent that we may be found by him in peace, without spot, and blameless. And account that the long suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Here we are expressly assured that God's delay is salvation, and that Paul has written the same things which some wrest. Wrest what? Why the same things of which he wrote, that God's long suffering is salvation. Peter then cautions all not to be led away by the error of the wicked, lest they also fall.

In the Apocalypse of John, about the last thing that is presented is the offer of mercy to all—"And the Spirit and the Bride say Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take of the waters of life freely"—xxii. 17. All that follow this except the assurance that Christ will come quickly, is the declaration that if any man shall add to, or take from the "words of the prophecy of this Book," God will add to him the plagues therein written, or take his name from the "Book of Life." If then the promulgation of the offers of mercy are placed so conspicuously at the very close of the prophecy of the new earth, and in such close connection with the admonition to abide by the words of the book, is there not more safety in thus proclaiming, than there is in teaching that no more can partake of "the water of life"? We thus find that the weight of evidence greatly preponderates against the closing of the door of mercy a time before the Advent. And while the worth of a single soul is of such incalculable value, the bare possibility of saving one soul should cause us to put forth our every effort, and discourage none in their efforts to obtain salvation.

They mourn that the King of Glory tarries so long. And our prayer is, Lord hasten the day of thine appearing; and by thy rich grace prepare us and all our dear brethren and sisters for a glorious meeting.

"Where congregations ne'er break up,
And Sabbaths never end."

The Vision of the Eagle in 2d Esdras xi. xii.

This portion of the Apocrypha, it is strenuously contended by some, is a prophecy of old Rome and of the U. States of America. Now it is as incumbent upon us that we add not to the inspired word, as it is that we take not from it. In either case we are equally culpable. Therefore before we reject or admit anything as truth, it becomes us to "prove all things, and hold fast that which is good."

We find in the Voice of Truth an exposition of this portion of Esdras, by Brn. Pinney and Fassett; but we find so many objections, and so much fancy in the application, and such a lack of internal evidence in Esdras, that we cannot see how it could even be a possible evidence. But as many are not familiar with this question, we propose to give a synopsis of this exposition, that all may see the vision, its interpretation, the explanation of it, and the objections to such an application.

2d Esdras, xi. 1—11,—"Then saw I a dream; and behold, there came up from the sea an eagle, which had twelve feathered wings and three heads. And I saw, and behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together. And I beheld, and out of her feathers grew other contrary feathers; and they became little feathers and small. But her heads were at rest; the head in the midst was greater than the others, yet rested it with the residue. Moreover I beheld, and lo, the eagle flew with her feathers and reigned upon earth, and over them that dwelt therein. And I saw that all things under heaven were subject unto her, and no man spake against her—no, not one creature upon earth. And I beheld, and lo, the eagle rose upon her talons and spake to her feathers, saying, Watch not all at once; sleep every one in his own place and watch by course; but let the heads be preserved for the last. And I beheld, and lo, the voice went not out of her heads, but from the midst of the body. And I numbered her contrary feathers, and behold there were eight of them."

This is thus explained:—

2d Esdras, xii. 10—16,—"And he said unto me, This is the interpretation of the vision: The eagle whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel. But it was not expounded unto him; therefore, now I declare it unto thee; Behold the days will come, and there shall rise up a kingdom upon the earth, and it shall be feared above all the kingdoms that were before it. In the same shall twelve kings reign, one after another.—Whereof the second shall begin to reign, and shall have more time than any of the twelve. And this do the twelve wings signify which thou sawest."

The exposition referred to, claims that the eagle is symbolical of the Roman empire, and that the twelve feathers are the twelve Cæsars. But the fourth kingdom was explained to Daniel. He says, Daniel, vii. 16, "He told me and made me know the interpretation of the things." But says the exposition, the last forty-five years were not explained to him. But says the angel to Daniel, viii. 19, "I will make thee know what shall be in the last end of the indignation."

Again we read:—

Esdras xi. 12,—"And I looked, and behold, on the right side there arose one feather, and reigned over all the earth."

This is set down as Julius Cæsar.

xi. 13—17 "And so it was, that when it reigned the end of it came, and the place thereof appeared no more; so the next following stood up and reigned, and had a great time; and it happened, that when it reigned the end of it came also, like as the first, so that it appeared no more. Then

(Continued 2nd p. 18)

came there a voice unto it and said, Hear, thou that hast borne rule over the earth so long, this I say unto thee before thou beginnest to appear no more, There shall none after thee attain unto thy time, neither unto the half thereof."

This is set down as Augustus Cæsar, who reigned more than twice as long as any of the other Roman emperors.

xi. 18, 19,—"Then arose the third, and reigned, as the other before, and appeared no more also. So went it with all the residue, one after another, as that every one reigned and then appeared no more."

This is set down as Tiberius and nine of his successors. The first twelve kings of Rome are called the twelve Cæsars. There were however *forty-one* in all, beginning with Julius Cæsar, who reigned in Rome previous to its division in A. D. 364. With this interpretation, the last twenty-nine are not alluded to!

At this point the exposition claims that the vision drops the history of the Roman empire, and brings to view the government of the United States, as that which remaineth of the fourth kingdom. It however does not inform us *how* that which was never connected with Rome, & was not in existence when Rome was finally dismembered, nor till hundreds of years afterwards, can be that which remaineth of Rome, while at the same time the decem regal divisions of what were once the old Roman empire actually remain.

xi. 17, 18,—"As for the voice which thou hearest speak, and that thou sawest not to go out from the heads, but from the midst of the body thereof, this is the interpretation, that after the time of that kingdom there shall arise great strivings, and it shall stand in peril of falling: nevertheless it shall not then fall, but shall be restored again to its beginning."

This is set down as the Indian wars and the American revolution. But how can a government, the foundation which is thus laid and which never before existed, be spoken of as near falling, and as a restoration to its beginning? If the eagle is Rome, it would look more like the turmoils in that kingdom, and the removal of the capital to Byzantium by Constantine; or the rise of Papacy.

xi. 20-22. "Then I beheld, and lo, in process of time the feathers that followed stood up upon the right side that they might rule also; and some of them ruled, but within a while they appeared no more. For some of them were set up, but ruled not. After this I looked, and behold the twelve feathers appeared no more, nor the two little feathers."

This is thus explained:—

xii. 19, 20—"And whereas thou sawest eight small under feathers sticking to her wings, this is the interpretation. That in him there shall arise eight kings whose times shall be but small and their years swift."

These are set down as the eight Presidents of the United States—Harrison and Tyler not being included. It is claimed that the "process of time" denotes the time between the twelve Cæsars and the American Presidents; and that when he looked, (verse 22) two of the Presidents had reigned.

xi. 23,—"And there was no more upon the eagle's body, but three heads that rested and six little wings."

These six feathers or wings are set down as the six presidents that succeeded the first two; and the three heads that *rested* as the last three of these six, that were to rest when they had completed their time. But the three heads were at rest when there were six feathers to reign; and it says there were six feathers and three heads. How then can three of the six feathers be the three heads? Also the three heads appeared before the eight feathers.

xi. 24,—"Then saw I also, that two little feathers divided themselves from the six and remained under the head that was upon the right side; for the four continued in their place."

The head on the right side is set down as John Q. Adams, the first of the last three of the eight. The two that separated themselves are set down as John Adams and Jefferson who died while John Q. Adams was president, July 4th 1826. This is thus explained:—

xii. 21,—"And two of them shall perish, the middle time approaching; four shall be kept until their end begin to approach; but two shall be kept unto the end."

The exposition explains "the middle time approaching," as being "a few years past the middle from the commencement of their reign, which was in 1789, to the end of the government." But the government had continued from the inauguration of Washington in 1789, at the death of Adams and Jefferson in 1826, 37 years and four months. Since that time it will have continued only 18 years and 8 months the 4th of next March. And how can "the middle time approaching," denote a point after two-thirds of the time had expired? The exposition says "the middle time approaching the end;" but the text does not read so! And if it did, it should be somewhere near the middle, nearer than 37 to 18. Again, if Adams did not become a head till he rested, how could their death during his term make it true that they remained under his head.

The four that remained, that were kept until their end approach, are set down as the last four of the first eight presidents. But when Adams and Jefferson died, if the first eight presidents are the eight feathers, there were *five* that remained.—Washington alone had previously died; so that the death of Adams and Jefferson was the separation of two from *seven*, instead of two from *six*, leaving *five* instead of *four* to remain. Monroe died July 4th, 1831, only five years before the death of Madison, June 28th, 1836. So that if Madison was one of the *four* that was kept until their end began to approach, Monroe, who died but five years before, should have been included as another; so that *five* were kept until their end began to approach; and yet Madison died only ten years after Adams and Jefferson, and has been dead nine years!

xi. 25-27. "And I beheld, and lo, the feathers that were under the wing thought to set up themselves, and to have the rule. I beheld, and lo, there was one set up, but shortly appeared no more. And the second was sooner away than the first."

These are set down as Harrison and Polk. Harrison died at the end of the first month of his term; and if the second is Polk, he cannot continue a month.

xi. 28,—"And I beheld, and lo, the two that remained thought also in themselves to reign."

These are explained as the two of the first eight presidents, who will continue till the end; so that one of the three now living must die before the end. Their thinking to reign is said to be Adams thinking to reign a second term, who was defeated by Jackson. But the text says the two that *remained* thought in themselves to reign; so that if we are governed by the natural connection of the context, they are two that think to reign after the two little feathers have disappeared.

xi. 29-31. "And when they so thought, behold, there awakened one of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads. And I saw that the two other heads were joined with it. And behold, the head was turned with them that were with it, and did eat up the two feathers that were under the wing that would have reigned."

This is thus explained:—

xii. 22-25. "And whereas thou sawest three heads resting, this is the interpretation: In his last days shall the Most High raise up three kingdoms and renew many things therein; and they shall have dominion of the earth and of those that dwell therein with much oppression, above all those that were before them, therefore are they called the heads of the eagle; for these are they that shall

accomplish his wickedness, and shall FINISH HIS LAST END."

In the exposition, the head in the midst is set down as Jackson; and the two joined with it, as Adams and Van Buren, when all three had finished their reign and had rested;—their eating up the two little feathers, being their swallowing up all government. But if those two little feathers are Harrison and Polk, these last three of the eight presidents must have the government after Polk has passed away. The exposition says that these three having *retired*, become the heads of the eagle. But Esdras says that they *HAVE* the DOMINION of the earth. The exposition says these three ex-presidents now officiate as the heads of the eagle. But they have no more power than other private citizens: much less do they have the *dominion of the earth*! The exposition says the renewing of many things is the continual *change of policy* in our government under Jackson, &c! and that the ruling with oppression, was this changing of policy and the renewing of many things, to escape which, the people elected Harrison. But this change of policy was only under the last two; whereas the three kingdoms were to have many things renewed therein. Again, our government is only one kingdom. The exposition says that in Daniel, kings and kingdoms are used synonymously. We find in Daniel that kings are used instead of kingdoms, the less being a symbol of the greater; but we nowhere find kingdoms used for kings, the greater being symbolical of the less! And if they are only kings, how could many things be renewed therein? Again, they were to have the dominion of the earth, and of those that dwell therein: our presidents never had the *dominion* of those that dwell in this country. And they were to rule with much oppression above all those that were before them. But were Adams, Jackson and Van Buren more tyrannical than all the twelve Cæsars, the Neros and Caligulas of Rome, who are said to be symbolized by the 12 feathers? The exposition says they were the most so of the eight: but the text says, "above all those that were before them."

xi. 32. "But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth, with great oppression; and had the governance of the world more than all the wings that had been."

The exposition says those that dwelt in the *land* were oppressed and had fear during Jackson's reign. But they were more vexed than frightened. And the text says he bare rule over all in the earth, and had the government of the world!

xi. 33, 37. "And after this I beheld, and lo, the head that was in the midst suddenly appeared no more, like as the wings. But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein."

This is thus interpreted:—

xii. 26. "And whereas thou sawest that the great head appeared no more, it signifies that one of them shall die upon his bed and yet with pain."

According to the exposition, Jackson is soon to die on his bed in pain.

xi. 35. "And I beheld, and lo, the head upon the right side devoured it that was upon the left side."

The interpretation of this is:—

xii. 27, 28. "For the two that remain shall be slain with the sword. For the sword of the one shall devour the other; but at the last shall he fall through the sword himself."

In the exposition, the one on the right side is said to be Adams, who is to slay Van Buren, the one on the left side, with the sword—Not a literal sword, says the exposition, but "the party symbolized by Adams is elected," and he falls by the sword himself when Jackson is elected! But according to the text this is to be the *end of the heads*: whereas ac-

cording to the exposition, Adams then became a head; Jackson beginning to reign as a little feather, and Van-Buren being still to reign as a feather. According to the text the one on the right side is not slain until the one in the midst has disappeared, and the one on the left is slain. But according to the exposition, the one on the right is slain when the one in the midst first appears as a feather, and before the one on the left has had any existence as a head or feather.

xi. 36-46. "Then I heard a voice which said unto me, Look before thee, and consider the thing that thou seest. And I beheld, and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle and said: Hear thou, I will talk with thee, and the Highest shall say unto thee, Art thou not it that remainest of the four beasts whom I made to rule in my world, that the end of their times might come through them? And the fourth came and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit. For the earth hast thou not judged with truth. For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars and destroyed the dwellings of those that brought forth fruit, and hast cast down the walls of such as did thee no harm. Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty. The Highest also hath looked upon the proud times, and behold they are ended, and his abominations are fulfilled. And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body; that all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgment and mercy of him that made her."

This is thus interpreted:—

xii. 31-34. "And the lion whom thou sawest rising up out of the wood and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard; This is the Anointed which the Highest hath kept for them and for their wickedness unto the end: He shall reprove them, and upbraid them with their cruelty. For he shall set them alive before him in judgment, and shall rebuke them and correct them. For the rest of my people shall he deliver with mercy, those that have been preserved upon my borders, and He shall make them joyful until the coming of the day of Judgment, whereof I have spoken from the beginning."

The exposition represents this lion as Christ declaring the end of the eagle at Christ's second Advent.

xii. 1-3. "And it came to pass, while the lion spake these words unto the eagle, I saw, and behold, the head that remained and the four wings appeared no more; and the two went unto it, and set themselves up to reign, and their kingdom was small and full of uproar. And I saw, and behold they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great fear."

This is the end of the vision, and is thus interpreted:—

xii. 29, 30. "And whereas thou sawest two feathers under the wings passing over the head that is on the right side, It signifieth that these are they whom the Highest hath kept unto their end, this is the small kingdom and full of troubles, as thou sawest."

The exposition explains this as the two feathers in ch. xi. 26, 27, that are kept unto the end of the government, when the last head, Van Buren, is passing away. But it had previously given the head on "the right side" as J. Q. Adams; and one of these little feathers as Harrison, who has been dead nearly four years; but the government did not then end. But these two feathers passing over the head on the right side, are evidently the same as the two in xi. 24,—"Then I also saw that the two little feathers divided themselves from the six and remained under the head that was upon the

right side;" and which the exposition says are Adams and Jefferson, who died "the middle time approaching," when time was two-thirds expired in 1826.

There are many other difficulties and contradictions in this exposition of the vision of the eagle, so that it is very unlike his "brother Daniel." This vision with such an application is very far from establishing the inspiration of the book. But the internal evidence of the book, aside from this vision, and the meagerness of its language,—so unlike that of the inspired Oracles, render its claims to inspiration of very doubtful tenure. We will present but the following specimens of inconsistencies:—

2 Esdras iii. 1, 2,—"In the thirtieth years after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts come up over my heart: for I saw the desolation of Sion, and the wealth of them that dwell in Babylon."

The city was destroyed, B. C. 596. Thirty years from this time brings us down to B. C. 566. If therefore Esdras flourished at the time referred to in the text, he could not have been the same as Ezra, to whom the decree was given to restore the city B. C. 457; for that was more than a hundred years after.

vii. 26-33,—"Behold, the time shall come that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth, shall be seen, that now is withdrawn from the earth. And whosoever is delivered from the aforesaid evils shall see my wonders. For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years. After these years shall my son Christ die, and all men that have life. And the world shall be turned into the old silence seven days, like as the former judgments: so that no man shall remain. And after the seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt. And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them. And the Most High shall appear upon the seat of judgment, and misery shall pass away, and the long-suffering shall have an end."

Here Christ's coming and death are placed in connection with the final judgment, and all within four hundred years of the time Esdras was written. But Christ's crucifixion, instead of being in four hundred years from the thirtieth year of the destruction of the city, B. C. 566, when Esdras professes to have written, was about six hundred years after that time. Also, according to the above, the judgment, resurrection, &c., was to be in seven days after the death of Christ!

xiv. 9-12,—"For thou shalt be taken away from all, and from henceforth, thou shalt remain with my Son, and with such as be like thee, until the times be ended. For the world hath lost his youth, and the times begin to wax old. For the world (or age) is divided into twelve parts, and the ten parts of it are gone already, and a half of a tenth part; and there remaineth that which is after the tenth part."

Ten twelfths, and one half of a tenth, equal fifty-three sixtieths of the appointed age of this world which had already passed, according to Esdras, when it was written, as it purports to be in the thirtieth year of the destruction of the city, B. C. 566. But the world has continued since then 2410 years. So that if, as Esdras affirms, this is only seven sixtieths of the world's age, its entire age must now amount to 20,657 years. But according to the Bible, the world had then existed but about 3590 years; and if that was fifty-three sixtieths of the entire age of the world, it must come to its end in 4064 years from its creation, and could continue but 474 years after Esdras wrote. It should therefore have terminated 92 years before the vulgar era. But again, if 6000 years are the appointed

limits of the world, & fifty-three sixtieths had passed away when Esdras wrote, it must then have continued 5300 years, and could continue but 700 years afterwards; and if he wrote B. C. 566, it should have ended A. D. 134. But if we are now near the end, according to the above, Esdras could not have written before A. D. 1344. We thus find that it is impossible to harmonize the chronology of Esdras upon any correct principle whatever. We will give one more extract, and we have done.

v. 4, 5,—"But if the Most High grant thee to live, thou shalt see after the third trumpet, that the sun shall suddenly shine again in the night, and the Moon thrice in the day: and blood shall drop out of the wood, and the stone shall give his voice, and the people shall be troubled."

The third trumpet has long since past, and yet we have no account of the shining of the sun in the night, or of these other signs which Esdras gives of the end of the world.

We find some contradictions of the scriptures. For instance, the Bible informs us that God planted a garden in Eden or paradise, after the earth was made: but Esdras says, iii. 6,—"And thou leddest him, (Adam) into paradise, which thy right hand had planted, before ever the earth came forward." The Bible says that God made man upright; but Esdras says, iii. 21,—"For the first Adam bearing a wicked heart, transgressed and was overcome."

When we consider all the difficulties and absurdities in the application of the little feathers of the eagle to the United States, the meagerness of its language and the barrenness of its style, its contradictions, and chronological inaccuracies, &c., as its internal evidence; with the facts that the Jews have left us no trace of any knowledge of its existence at the time it purports to have been written, that it has never been found in the language of those times (although one man "supposed" it was written in the Chaldee,) that no early portion of the Church ever looked upon it as inspired, and that it was not known till several hundred years after it purports to have been written,—for its external evidences; it would seem to present no claim whatever to be received as inspired. On the contrary, the ancient notion of its origin, viz., that it was written by some Jews in Alexandria about the time to which we trace its existence, a few hundred years after Christ, is probably correct. And we think the inference is highly probable, that the Jews wrote it as a counter argument to that drawn from the chronology of Daniel, in proof of Christ's Messiahship,—the name of Esdras, with Ezra's genealogy being assumed on account of the high reverence with which the character of Ezra was regarded.

We hope, therefore, our brethren will pause, before they place the Bible on such a level, or thus add to the word of God. We hope they will pause, before they peril the unrefuted and unrefutable arguments from the Scriptures in support of the nearness of the Advent, by placing them by the side of that which at the best is doubtful testimony of the most doubtful kind. Shall we lay aside the sword and fight with the scabbard? Shall we mix the chaff with the wheat? or shall we leave our present vantage ground, the rock on which we stand, for a miry plain, on which to meet the enemy? If we use such arguments, depend upon it, all our arguments will only be regarded as such. For no one will make use of that which is weak, if he is able to maintain his position by that which alone is conclusive.

We would refer our readers for some other considerations, to two articles in No. 25 of the last Volume—two weeks since.

N. B. It is claimed that Tyler is not brought to view in the vision of the eagle because he is

only a vice-president. But although he was elected as vice-president, he became on the death of Harrison as much the president of the United States as any of the nine previous presidents. He is thus recognized as such by the constitution, took the oath as such, receives the president's salary, signs all documents as the actual president, and receives the president's title.

"THE SPIRIT OF TRUTH, being an exposition of Infidelity, or religious unbelief.—By Thomas Hertill."

We have received a pamphlet with the above title, of 72 pages. And we are as truly astonished that any man should spend his time in writing 72 pages on Infidelity, as the Investigator was that we should write 70 on the Second Advent. Our object, however, was to persuade men to prepare men for a never-ending eternity; the object of this writer is to persuade men that no such preparation is needful. If our conceptions are erroneous, the evil of their promulgation will end with this life. If the conceptions of the writer of this work before us, are erroneous, how stupendous and awful will be the consequences.

There is no portion of our fellow men for whom we feel more commiseration, than we do for the sceptical; and we believe that a wrong course has been usually pursued in reference to them. They have been, by most of the sects, treated with contempt; and the consequence has been that the conversion of an infidel has been a rare occurrence. Mr. Miller has pursued a different course. Having been an infidel himself, and knowing that scepticism is often the result of circumstances, and that those who reject the Bible are often honest in their views, and do sincerely desire to know what is truth; he has always addressed their reason, and refrained from all expressions which wound their feelings. And the consequence has been that "hundreds of infidels have been converted;" and that class has been among his most candid listeners. We have always more hopes of an honest infidel, than we have of some that are called Christians.

GRANVILLE, NOVA SCOTIA.—Bro. Joseph Hull writes:—"It is truly heart-cheering to us to hear through the Herald, from the Adventists in the States. There are but a small band of brethren and sisters here, who are looking for, and soon expecting the coming of the Lord. It has been a trying time with us since the seventh month; but there is, for the most part, no disposition to draw back, but still to live in a looking, longing, waiting, watching, and praying position, for the return of the Lord of life and glory."

A correspondent wishes for an exposition of 1 Cor. ii. 15.—"But he that is spiritual judgeth all things, yet he himself is judged of no man."

It is in the margin, discerneth all things, yet is discerned by no man. The context shows us that he discerns what the natural man cannot discern: he discerns the things that are freely given us by God, which the Holy Spirit teaches us, by our comparing spiritual things with spiritual, or scripture with scripture.

We are also requested to give an exposition of 1 John iv. 1.—"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

We regard it as an admonition not to be led away by false teachers, of whom there are many in the world; but we are to try them by the word of God. If they speak not according to this word in all things, we are to reject them.

SUPREMACY OF THE POPE. The Catholic doctrine on the above subject examined and asserted in a Lecture delivered at Kingscourt, County Caven, April 17, 1841, by Edward Norman, A. M. Priest, &c. &c.—reprinted from the London edition, 1845.

A work with the above title has been laid on our table. It goes into the claims of the Papacy for the supremacy; and shows from the Bible and the Fathers, that its claims are not well founded. It also contains much interesting information on this question, well worthy of a perusal. We think its circulation among the Papists might be productive of good. It is for sale by Edwin Lemis, of Roxbury.

BRO. E. BURNHAM writes from Hamilton, Ms., that "he is trying to do what he can in that region to strengthen the things that remain, in feeding the flock of God, so that when the Chief Shepherd shall appear we may receive a crown of glory that fadeth not away."

We thank him for the fine list of new subscribers he sent us.

ESSEX, VT.—Bro. J. Adrian writes, Jan. 17th: "I have been holding a meeting in Swanton, two miles from St. Albans. The result has been the conversion of thirty sinners to Christ. Some of them a few days since were ungodly scoffers. Brethren, the Savior is on the mercy seat yet; thanks be to God. I have seldom seen so much of the power of God displayed as on this occasion. I love to look upon such seasons as these, not only because they have been profitable and pleasant to my own soul, but there is salvation for others. God's blessing is on this cause, and will guide us on to victory."

"My Post Office address is Essex, Vt."

Obituary.

We are called to record the death of Sister Sarah J. Clarke, wife of Br. Wm. Clarke, of Newton, Mass., formerly of Upper Alton, Ill.; and also the death of their daughter, Caroline E. Clarke. The former aged 34, the latter 5.

Br. Clarke and his family have been sorely afflicted in this dispensation of Providence. All the family have been attacked with the malady, cholera morbus, which has proved fatal in the above cases. But it will be gratifying to their friends to be informed that the faith which had led them to prepare for the coming of the Lord, has also proved sufficient to sustain them in their afflictions. Though unable to speak much, on account of extreme prostration of body, sister C. expressed her conviction that the separation from her surviving companion would be short. When the little daughter was informed of her mother's death, which preceded her own but a short time, she was anxious to go with her.—Communicated.

January 23, 1845.

Died, in Salisbury, N. H., January 22, instantly, from an affection of the heart, Mary T. Baker, wife of Dr. John Baker, aged 44 years. By this dispensation of Providence, Brother Baker has sustained a great loss, and the brethren in this vicinity, one of their most efficient members. She was a humble, devoted Christian from her youth. She embraced the doctrine of the Second Advent about two years and a half since, after which she covenanted anew with her God, as the following lines which were found after her decease, will show:

"Lord, I resolve in thy strength to be forever thine, to be in the entire devotion of all my redeemed faculties from moment to moment, and to believe thou dost accept me and cleanse me now.

And further to begin to reckon myself dead indeed unto sin, and alive unto God.

Sunday, Feb. 26, 1843. MARY T. BAKER."

She evinced, to all who were acquainted with her daily walk, that she kept this covenant unbroken, and has ever remained a firm and consistent believer in the immediate appearing of her Savior; and equally deplored a form of godliness without the power, on the one hand, and extravagance and fanaticism on the other. She listened to the sound of the Midnight Cry, and went out, confidently expecting to meet her Savior in October, from which time to the day of her death she believed that all Christians should stand in the place represented by the following scriptures, Isaiah xxx. 8—20; xxvi. 20; liv. 7, 8; Amos viii. 11; Jer. xxx. 10—18.

Dearest sister, thou has left us,
And thy loss we deeply feel;
But 'tis God who has bereft us,
He will all our sorrows heal.

JOHN COUCH, JR.

STANSTEAD, L. C. Bro. A. Kimball writes:—"We have just closed our Conference at Waterloo. We had a good and comforting time, a refreshing season. The saints here are all come-outers, and strong in the faith. On Saturday we had a communion season of deep and thrilling interest. Probably upwards of three hundred partook of the sacrament. Bro. Hutchinson lives here, hated by the devil and persecuted by the wicked. On Sabbath evening they set out to tar and feather him, &c., but God delivered him out of their hands. The mob was heated by a professor of religion, and a member of the church. O! what a comment on modern Christianity.

To-morrow, if the Lord will, I commence a course of lectures at Barnstow, L. C. The first call for a course of lectures I have had for a long time. May God bless the effort. We commence a Conference at Derby Line, the 23d inst., if time continue. Yours, &c. LEONARD KIMBALL.

Stanstead, L. C., Jan. 15th, 1845.

WAKEFIELD, N. H. Bro. E. G. Colby writes:—"We have a little band in Brookfield and Wakefield firm in the faith of soon beholding the King in his beauty. We have reason to praise God for the trial we have endured in the preaching of the tenth day of the seventh month; it has served to humble and purify us, and show who are truly loving the appearing of the Lord Jesus. The grim messenger death has broken our ranks. Sister Lucy Ann Chamberlin departed this life Dec. 25th, in the triumph of faith, a worthy sister, one who was with us in 1843, also in the time of the tenth day of the seventh month. Patiently she endured the frowns of her youthful companions, the scoffs of a Babylonish church, choosing rather to suffer affliction with the people of God. Forbidden by her father to join us in our meetings, the Lord in mercy has taken sister Lucy, and shown her earthly parents who is God. E. G. COLBY."

LETTER FROM THE REV. WILLIAM MILLER.—We acknowledge, with much pleasure, the receipt of a letter from this venerable gentleman, the founder or original teacher of the strange hallucination called Millerism. He writes like a man of deep sincerity and great kindness of feeling.—We shall publish his letter in our next paper.

Investigator.

LETTER FROM BRO. HOTCHKISS.

DEAR BRO. HIMES.—I perceive that Brethren G. F. Brown S. S. Snow and most of the writers at the East concede the point that the prophetic numbers of 2300, and 2520, according to the basis of our former calculations, have by their non fulfilment thus far; been shown to have their commencement at a different place than the received Chronology has placed them.

According to the received chronology, the 2300 prophetic days of Daniel commence in the year B. C. 457, answering to the J. P. 4257. Brother Miller based his calculations

of 1843 in the following way, B. C. 457, and A. D. 1943 when added together make 2300, and as the Jewish ecclesiastical year began in the spring, therefore the Jewish year extended from the spring of B. C. 457 to the spring of B. C. 456, and consequently the last year of the 2300 covered the space of time included in the months between the spring of A. D. 1843, and the spring of A. D. 1844.

The question is now often asked, was there not a mistake of *one year*, in the above method of calculation, and have we not *truly*, according to our received chronology, the intervening time between *this*, and the new moon of April; before it can be said, "*our calculations and our chronology has failed us*," or, before the 2300 years expire.

If in our former calculations we made this error, (and our opponents did not discover it,) should not the fact be *clearly stated*, lest the brethren *cast away their confidence*, and give up their watch, in looking at any future time, and thereby many stumble and fall. In hopes of soon seeing Jesus our King.

C. B. HOTCHKISS.

Auburn, N. Y. Jan. 20th, 1845.

ANSWER. Mr. Miller dated the 2300 days from March A. J. P. 4257, B. C. 457; reckoning from that point, 2300 years would extend to March A. J. P. 6557, so that if that was the correct standing point, they would have expired last March. But as the days cannot have ended, they must have commenced as much after Mr Miller's time for their commencement, as their termination extends beyond last March.

This will be clearly seen by reference to the principle, by which the vulgar era is adjusted, as given in the last Herald. According to the Canon of Ptolemy the seventh year of Artaxerxes is pined down to A. J. P. 4256. But it might be only the commencement of the seventh year, in that year of the Julian Period; so that the first day of the first Jewish month, in that kings seventh year might be as late as the spring of A. J. P. 4257, which is the latest point that date can be extended, according to the Canon of Ptolemy. If then we add to the spring of 4257 of the Julian Period 2300 full years, it brings us to the spring of A. J. P. 6557. Or as we laid down the rule last week, that from a given point in any year, B. C., to the same point in any year A. D., is one year less than the sum of the two. Thus B. C. 457 -|- A. D. 1844 = 2301 - 1 = 2300 full years last spring. But as they did not then terminate, it proves the spring of A. J. P. 4257, and B. C. 457 was a date as much premature, as last spring, which was 2300 years from that point, will be found to antedate the actual end.

REV. O. A. BROWNSON'S EXPERIENCE.—*Perpetual Motion*. "Protestantism has proved a failure; nothing remains for us but either to return to Catholicism, or to lapse into complete infidelity." This is Brownson's statement of the present aspect of the religious world in his last quarterly. After numbers of gyrations, sufficient to have turned a far better furnished noddle,

"To this complexion he has come at last." Let the much-turning Brownson endeavor, with what central force there may be in him, to hold fast by the skirts of this superlatively absurd dogma.—N. Y. Tribune.

What is the difference between "Catholic-

ism" and "Infidelity?" Ans. The difference between the devil with a mask on, and the devil without. Not much of a "*re-turn*," for one so fond of turning.

Brethren Start and Mansfield.

To whom it may concern, this may certify that Brethren Wilder B. Start and R. Mansfield have labored with us the most of the time since the 1st of September. Their labors have been greatly blessed of God. They are highly esteemed by all Christians. They find kind christian friends wherever they go; and hospitable homes, as long as God wants them to stay. We believe them to be the humble servants of the Most High God—that God has commissioned them to preach the gospel of the kingdom, viz. Fear God and give glory to him, for the hour of his judgment is come. We are happy to state their labors in this place have proved a sword of life to many. Upwards of twenty have been hopefully converted. They have baptized about eighty.

From the first, they have been violently opposed by Universalists, and back-sliders. As the work of God progressed, opposition increased—till the 14th of December, when the enemies of the cross of Christ succeeded in getting a warrant against Brn. Start and Mansfield, on *false charges*. The prosecution was the result of *malice*—the prosecutor, Yates Higgins, said in conversation three weeks before the trial—that the plan had been laid to condemn these brethren to jail on false charges. He also said, *he meant to injure them all he could*. The opposition first endeavored to put them down by mob violence. They crowded the house of God, and hundreds gathered round the Church. Their object was to carry them off by force, but their hearts failed them. They however "*roared in the congregation*, they set up their ensigns for signs—they cast fire into the sanctuary." They said in their hearts, let us destroy them together. Failing in this attempt, they then attempted to destroy their influence, by means of *slander and lies*. In this they also failed. They then hunted up an old statute made for drunkards, and commenced a prosecution before Justice Flanders of Monroe, a *Universalist*, who sometimes attempts to preach. The article referred to, is this, "on the 14th day of Dec. 1844, Wilder B. Start and Daniel R. Mansfield, were brought before me, David S. Flanders, one of the justices of the peace, for the county of Waldo, on a warrant issued by A. T. Homer, Esq. on complaint of Yates Higgins, of Frankfort, in the following words, to wit, that said Wilder B. Start and Mansfield are common—and for the last fifty days, have been common idlers and vagabonds, going about from place to place, in said town of Frankfort, begging, and pretending to a knowledge of the designs of Deity, and when the end of the world shall take place, to the great terror of weak-minded persons; and said Start and Mansfield are common railers and brawlers, and do neglect their calling and employment, mispending what they earn, and not providing for themselves or families, contrary to law, and against the peace of the state."

The opposition, previous to the prosecution, held several public meetings, and sent a note to Brn. Start and Mansfield ordering them out of town. The trial lasted three days. The justice, on listening to the evidence and hearing the arguments of the council,—condemned them to ten days imprisonment in the county jail, from which decision they appealed to the next Dis. Court. The justice admitted that his mind was biased against them—that other ministers were equally guilty with them. That he adjudged them guilty on his own opinion, without precedent in law. He pronounced them guilty, before comparing the evidence.

Every charge preferred against them was proved *false* by many witnesses. The broad question involved is, whether we can be permitted to worship God unmolested, on our own premises. The prosecution has resulted in the advancement of the gospel in this place. The last meeting these brethren held with us, was very solemn and interesting, many who previously were their enemies—are now their firm friends. All who have cordially received the gospel of the kingdom, have been greatly blessed of God; they that have rejected it, have had a hard time of it. Their standard of religion and morality is of the highest order, both as it respects *precept and practice*. We commend these brethren to the saints as the servants of the Most High God.

Ephraim Grant	Tobias A. Haley.
James Ford	William Tibbitts.
James Tibbitts.	Jonathan Grant.
Samuel Parker.	Nathan Yellerson, Jr.
Albion Tibbitts.	Joseph Grant.
James Gibson.	Alexander Clark.
Ebenezer Haley.	Alford Clark.

Frankfort, Dec. 23d, 1844.

We noticed the above communication a short time since, we have again been requested to insert it, which we do, on the responsibility of those whose names are annexed. If the statements are not all correct, we shall be happy to rectify any inaccuracy.

Appointments for Canada.

ARRANGED BY BRO. HUTCHINSON.

DEAR BRO. HIMES.—I have just received yours of the second instant informing me of your intended visit to Canada. It has filled our hearts with joy. We have arranged the appointments as follows:—

February 15th and 16th, Stanstead.

" 18th " 19th, Hatley.

" 20th " 21st, Melbourne.

" 22d " 23d, Sheffield.

" 25th, " Outlet.

" 26th, Bolton Centre.

" 28th, Odell Town.

March 1st, Champlain.

BRO. HIMES returned from his southern tour the first of week. He was delayed several days by the storm. And although he is much worn out and sick, he intends, if the Lord will, to be at his appointments in Canada in due season.

Bibles and Concordances.—A supply of Cruden's Concordance, and a variety of Polyglot, and other Bibles may be found at our office, at reasonable prices.

I expect to preach in West Randolph, Mass., on the third Sabbath in Feb. J. S. WHITE.

Letters and Receipts to Feb. 8.

J Philbrick by pm \$1 pd to end v 9, & \$1 for sister Fitch; P P Powell by pm \$2 pd to 160 in v 7 and \$2 for Watch; F Keeler by pm \$1 pd to 208 in v 9; Elder Everett by pm \$1 pd to middle v 9; B Learned \$1 pd to end v 9; A G Davis by pm \$2 pd to end v 7; H Vandine \$2 pd to end v 8; John G Berry \$3 20c pd to end v 8; Isaac Merrill 50c pd to end v 8; Mary Dewey by pm \$1 pd to end v 8, the money for Wm Holman not received; John F Chamberlain by pm \$1 pd to end v 9; S Ladd by pm \$1 pd to end v 7; Wm Gage by pm \$1 pd to end v 8; J Lamb by pm \$1 pd to end v 9; Thomas Newton by pm \$1 pd to 215 in v 9; Eliza Ober by pm \$1 pd to end v 7; Simeon Welch by pm \$1 pd to end v 9; C Streeter by pm \$1 pd to end v 9; S G Hill by pm 50c pd to middle v 9; Elder J Bodeau by pm \$1 pd to middle v 7; F F Keyes by pm \$1 pd to 215 in v 9; Dr J Baker by pm \$1 pd to 213 in v 9; Wm Mentzer by pm \$1 pd to end v 8; J C Wellcome by pm \$1 pd to 203 in v 9; J T Palmer \$1 pd to end v 9; Nathan Collins by pm \$1 pd to 191 in v 8; H Harrington by pm 50c pd to middle v 9; George B Lawrence by pm 50c pd to mid v 9; C G Miller pm \$2 pd to 220 in v 9; J W Chickering by pm \$1 pd to 215 in v 9; Alvan Ward \$1 pd to end v 8; D R Mansfield by pm 50c pd to end v 8; L Bolles by pm \$2 pd to 191 in v 8; D Pierce by pm \$1 pd to 189 in v 8; Elam Hall by pm \$2 pd to 185 in v 8; Charles Whipple by pm \$1 pd to end v 9; Mrs F Stone by pm \$1 pd to end v 9; A Tenant by pm \$1 pd to end v 9; B A Bishop by pm \$2 40c pd to end v 8; A N Bently pm \$1 pd to end v 9; L Blackman \$1 pd to end v 8; Perkins and Hilliard \$2 pd to end v 8; G W Roberts \$3 pd to 189 in v 8; J Batchelder 67c pd to 213 in v 9; G W Jacobs by pm 67c pd to 213 in v 9; S Fuller by pm 67c pd to 213 in v 9.

pm Waltham Ms; pm Chicopee Falls Ms \$2; J B Cook; pm Newark N Y; pm Oakfield N Y; Maria A Ball; H Ames; pm Cornish Flats N H; Mary T Baker; Abigail White; pm Lilesville N C; pm Whitehall N Y; pm Henrietta N Y; pm South Hadley Falls N Y; pm Dover N H; L Kimball \$10, books sent by Express to Waterbury Vt; S A Porter; pm Bristol Vt; George W Clement; pm Lynn Ms; J S White; J Beckwith, paper sent regularly. B B Brown \$2.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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Boston, Wednesday, February 19, 1845.

WHOLE NO. 198.

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DOW & JACKSON, PRINTERS.

TUNE.—"What fairy like music," &c.

Weep no longer, ye "captives," your redemption is nigh,
Glad tidings we bring you, rich news from on high,
The Redeemer, your Savior, will soon end the fight,
Your foes to discomfort and put all to flight.

Though the clods of the valley now cover the slain,
And over the blessed now waves the blue main,
Yet his voice, like the thunder, shall break their long sleep,
And Death, the fierce monster, no longer them keep.

Though as "bond-men" ye're toiling in sorrow and pain,
Trod down by your masters, made vassals for gain,
The Deliverer will find you and bid you "be free"
"I have come to thy succor, fear not, look to me."

Though in exile as "red-men" ye're banished far hence,
And to thicket and forest ye flee for defence,
The "Great Spirit" will find you and say to you "peace,"
"Thy brother has now come, let thy sorrow all cease."

Though "as pilgrims and strangers" o'er the earth you may roam,
With no fix'd habitation, no retreat to call home,
Though estranged from your kindred, and reproached by the foe,
Though "cast out" by your brethren, and esteemed very low;

Though "the church" in her "beauty" looks on you with shame,
And rejects from her altars your faith and your name,
There's a just God in heaven who is coming to save
His loved ones from sorrow his "dove" from the grave.

Let the great men and learned unite all their skill,
Truths, justice to cover, the faithful to kill,
In a moment unlooked for, with the lightning's swift speed,
He'll come as a witness of each guilty deed.

Then weep not, poor "captives," wait a little to know
All the honor your Savior on you will bestow,
Keep fighting for Jesus till victory is won,
Then angels from glory shall greet you safe home!

S. H. B.

Worcester, January 24th, 1845.

Remarks on Matt. xxiv.

Matt. xxiv. 3.—"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

These questions naturally arose out of the preceding conversation. For I say unto you, Ye shall not see me henceforth till ye shall say Blessed is he that cometh in the name of the Lord. And Jesus went out and departed from the temple, and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, see ye not all these things? verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down.

The temple was one of the wonders of the world. And as the Savior's prediction of its destruction would naturally conflict with the pride of the Jews, the disciples came to him privately to propound their questions respecting its destruction and his coming, saying, tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?

Before proceeding to answer these questions the Savior gives them, in the 14 first verses of this discourse, several important general sketches. 1st, of Antichrist, verse 5. 2d, verse 6—7, a sketch of nations. They shall be characterised by wars, shall never yield to the Prince of Peace till broken by his power. The earth also shall remain under the curse and be torn by earthquakes, and swept by famines and pestilences, as long as warlike nations have the dominion of it. And yet notwithstanding all the misery which sin thus creates here, in making these wicked nations like the troubled sea which cannot rest, casting up mire and dirt, it is but the beginning of that terrible volcanic eruption of Jehovah's wrath, that will be finally poured upon them.

In the 3d place, he gives us a sketch of the church, "ye shall be hated of all (these warlike) nations." This has been painfully true, from the martyrdom of Abel till now. Christ says, because I have chosen you out of the world, therefore the world, not one generation only, but the world hateth you. How can two walk together except they be agreed? Their wisdom is earthly, sensual and devilish, yours is from above. They seek only for this world, you seek for the world to come. They oppose force to force, you do not resist evil. Matt. v. 38—42. They smite you both by aggression and resistance, you neither. They live by the law, you cry day and night unto God. They get all they can, you give all you can. Paul says that Satan is the God of this world, but you are chosen out of it, and have the Father of our Lord Jesus Christ for your God. They are citizens, you are pilgrims. They walk by sense, you by faith. And while they are a stink in Jehovah's nostrils, you are to them as the "filth and offscouring of all things. If any man will live godly in Christ Jesus, he shall suffer persecution; ye shall be hated of all nations. In fulfilment of this prediction, the church has offered up from sixty to an hundred millions of martyrs on the altar of her faith, within the 18 last centuries. 4th

and lastly, he gives us a sketch of the preaching of the gospel, verse 14. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

THEN shall the end come, and not a thousand nor three hundred and sixty five thousand years afterwards. This gospel of the kingdom must be preached to all NATIONS, not individuals, but to large civil divisions of men. The gospel, like the sun, arose in the east, and shone upon Asia, Africa, and Europe, and last, poured its beams over this continent. Or if this gospel of the kingdom be taken to mean the same as in Rev. xiv. 6, the evidence of the near approach of the end is equally conclusive. Mr. Wolf preached the coming of Christ in 1847 for 3 years, in Asia. Mason Irving and others in Europe, a converted Jew, proclaimed it from the heights of Palestine. It has also been proclaimed in Egypt and other portions of Africa, while in this country it has been heard with an earthquake voice. In addition to all this and much more, which we cannot now glance at; our books have been sent to every Protestant missionary station in the world.

While, therefore, there is nothing in the respects of either the nations or the church why the Lord may not now come, there is much in this sketch of the gospel why we should confidently expect the opening heavens every hour to reveal him with all the tremendous scenes of the judgment. Oh! sinner, do you belong to these warlike nations? are you a citizen here, have you any thing to do with them either to build them up or to tear them down? then are you every hour in danger of beholding him, the awful glory of whose face shall force you to call for the rocks and mountains to hide you in oblivion. Oh, be intreated by all the terrors of that day and the joys of an eternal weight of glory, to hasten without one more moment of delay to flee from the avenger of the slighted blood of Christ. Prepare to meet thy God. And oh, ye sacramental hosts of God's elect, are your garments unspotted? are your lights burning? are you keeping all the commandments and improving all your talents? or have you hid them through fear, and now accuse God of requiring labor when it will, as you may think, do no good. Awake, awake, and sleep not as do others. Perhaps but one more hour is yours, crowd into it the labor of a year. I E. JONES.

LETTER FROM BROTHER MUNGER.

Who hath made man's mouth? Go and I will be with thy mouth, and teach thee what to say. Exodus iv. 21—12.

BROTHER BLISS.—As I was met a few days since in an unexpected way by a learned Baptist minister, I verily found this promise verified to me, as well as it was to Moses. I had occasion to step into a store where there were a number of people listening to this minister, who was displaying a great deal of talent upon the Texas question, boundary lines, &c., as though they had been his study for years. Af-

ter using up those subjects, and seeing me present, he jumps from politics to Millerism at once. This furnished a new subject for his hearers, and one that pleased them. I must confess that I was struck with surprise at the sudden change of subjects; and as he was a learned clergyman, and I a poor "Millerite," so called, not having had a common school education, I thought my words should be few and well chosen.

Well, said he, Mr. M., if it is a proper time and place, I want to ask you how you stand now about your doctrine of Millerism, as it is called?

M. The doctrine of "Millerism," as you call it, is supported with such arguments and on such a strong foundation, that I remain as firm as ever.

P. How can that be, when your time has all run out?

M. Time is so small a part of the doctrine, that its passing does not affect its main pillars.

P. I should now think you would see that you was mistaken. I have not a doubt but that ages will roll on after you and I am gone. Now you must see there is an error in the whole system.

M. Supposing there was a building erected upon a number of strong pillars, and there was a shaft in the center that you supposed would turn round so many times, when you would have a glorious building; and because this shaft turned a few more times round than you had calculated, would you say that the pillars were all out, and the building all down?

P. That is not a parallel case, unless you admit that your shaft was your strongest pillar; for that was the foundation of Mr. Miller's preaching. It is strange that the mighty men, those of great minds should not have found this out, if it was to be known,—men whose business all their days has been the studying the Bible, and who understand the different languages from which the Bible has been translated.

M. It was once an objection to my mind, that this doctrine started from brother Miller, but on looking at God's word, I found that God always had taken the common people to do his work with, and most always farmers instead of the clergy and learned men, and I can prove this from the Bible.

This he denied, and took the opposite ground, that a liberal education had a different tendency, to lead the mind to God, and to a correct knowledge of the Bible. I saw that we were on opposite ground, and I proposed to him, as he was a learned man, and I was not, that he should let me ask the most questions, to which he consented.

Well, whom did God first select to deliver Israel by? After hesitating, so that the whole congregation took notice of it, for there had a number come in, I again put the question, when he said God had a number who he used as instruments; but I did not see how that would affect the question at all. I then took the ground that Joseph was the first; for if he had not laid up corn in Egypt, they must all have died in the famine. This he admitted. Well, Mr. P. their deliverance began with visions and dreams, did it not? You recollect Joseph's dream of corn? His reply was, yes. By this time there was perfect silence. And I felt that God was with my mouth, and in my heart. Well we have found the head of the spring, we will follow it along down, and see where God found Joseph. He was a husbandman? Yes, was his reply. But said he, Moses was educated at the king's court. I said, he chose rather to suffer affliction with the people of God, than to enjoy the pleasure of Pharaoh's court. Joshua was taken from the same condition of life. Am I not right? Well, Gideon comes next. Was not he a farmer threshing wheat,

when God called him? Yes, was his reply. Well, said he, Mr. M. how will you get along with Solomon? He was a great learned man. Look at his wisdom and knowledge of architecture, and other mighty works. Well, M. P., we will; you will find it was after Solomon was anointed, he sought wisdom; and if he had any wisdom, it was after God gave it to him. Well Mr. M., he was wise after that, you will admit? Yes, said I, and he got proud, and probably lost his soul.

That wound up the argument about Solomon. Then I instanced the case of Elijah. You recollect he was a common man? Yes, was his reply, I admit it. Well then, take Elisha if you please; when God called him, he certainly called him from his farming, where he was ploughing with twelve yoke of oxen. Daniel comes next, that visionary old fellow that has caused so much talk in these last days. He was a slave, but sought God with his whole heart for wisdom and understanding. Then God made him a great man, which so displeased the doctors and educated men, that they conceived to get rid of him by getting the king to make a decree that they knew Daniel would break. But Daniel came off safe, and those wicked wise men were destroyed in their own snare.

The listening company seeing Mr. P., did not do as well on "Millerism," as on politics, there was a disposition to change the conversation. But as I was attacked in that public manner, I was determined to have him proceed; and as he was a Baptist, I next introduced John the Baptist. He came out of this same condition, of which I have been speaking, from the common people; and he suffered more from professed ministers than from any other class. Peter, that illiterate fisherman, was of the same class. Well, brother M., said he, you must admit that Paul was a very learned man, and brought up at the feet of Gamaliel; and he was the most useful of any of the apostles. True, but said I, God did not trust him to preach, until he struck him blind, in such a way that it beat all the Greek and Latin out of him; and then a common man, whom he was going to persecute, had to come and give him his sight. And if all our great men could be struck blind as Paul was, and be made all over new by the Holy Ghost, we should have no trouble with them. They would be more willing to receive Paul's salary.

But Mr. P. became quite in a hurry to go to the Post Office—he thought the mail had certainly come in. As he was going in, I told him if his position was right, that education of necessity led men to God, it was a strong evidence that the men at the head of our government were unlearned; for many of them were guilty of breaking every one of God's commandments. By this time "Millerism" had become so unpleasant, that he went straight out of doors and left me to finish, with those that had been present through the conversation.

H. MUNGER.

Persecution!

DEAR BRO. HIMES:—It is a fact well attested, that in every age of the church, wherever the people of God have taken the Bible for their only guide, and have endeavored to live as pilgrims here, looking for the "better resurrection" as their only hope and desire, that they have had "trials of cruel mockings and scourgings, and often persecutions even unto death." We may profess to be Christians, but as long as we follow "the traditions of the elders" in preference to the commands of God, the world and the devil will not resist us. But since the Advent doctrine has been preached, and men have been exhorted to follow the word of God in all its teachings, it has been made evident that men still love darkness rather than light.

Perhaps in no section of the country has this been shown more evident than in this. For those, who do not believe in Christ's reign on David's throne, here manifest the most violent opposition to us. Before our definite time passed by, it was said to be "the time," to which they were opposed; but we have learned, since the passing of these definite times, that it is *the fact* of Christ's coming to reign to which they so much object. The preaching of the seventh month in this section by Bro. Hutchinson created a desire on the part of God's people, such as never before was known, to be free from the world. We find a little band of Adventists in every neighborhood, who separated themselves, and are trying to become Israelites indeed, but the churches are arrayed against them. After the time passed by, the preachers, who before stood upon their dignity for want of a better footing, came out and preached against us; endeavoring to put far off the evil day. This has been especially the case with the preaching of the Wesleyan Methodist preacher, the influence of which, as we think, has been to strengthen the hands of the wicked. Since the above named gentleman came out against us, the wicked of every class have shown a most deadly hostility against the brethren in general, and Bro. Hutchinson in particular. They have been in very deed "as lambs among wolves." Insults, threats, and ridicule, have been unmeasurably thrown upon them; both while at home, and abroad, and even when peacefully met for worship. To pass over a great variety of cases, in which they have been driven from public places of worship, &c; I will just mention one that came under my own observation. By request of Bro. Hutchinson, I went with him last Sabbath evening to fulfil an appointment about ten miles distant; where the mob had vowed to meet and honor Bro. H. with "tar and feathers." The school-house where the meeting was to have been held, never before shut against any, was closed to us, and the trustee standing by, said "there should be neither." Millerism nor the Bible preached there, that evening." We then repaired to the house of a Bro. near by, and commenced our meeting; the house being filled with hearers in the basement story. After Bro. H. had made a few remarks, I preached to the people on the *speedy coming of Christ*. I had just finished my lecture when the mob came and surrounded the house to the number of fifty; some entering the house, and commenced their "goatish shouts." They immediately commenced their depredations with clubs, axes, hoes, and stones. The brethren saw that great damage would be done to themselves, and the congregation, if they let the mob have their course unmolested; they therefore rallied in the name of the Lord, and succeeded in capturing two of the leaders, and closing the door. As soon as this was done they smashed in the three principal windows completely, and then threw in clubs of wood and stones to the injury of some, and the loss of blood. Such an infuriated set of fellows I never before saw, as was the above company. They were first treated from the devil's fountain with alcohol, which you know mixed very well with the *spirit* of opposition to the Advent doctrine. Thus prepared, they came ready for any work their master had for them to do. But stronger is he that is for us, than all that be against us; for as soon as they found that their plans must be defeated, and that they could not obtain Bro. H. they fled like chaff before the wind. Some of the party being known, we "appealed to Caesar," during the week, for protection. We could convict but five of them, on account of the nature of the evidence required; these were dealt faithfully with by the Magistrates, Messers

Robertson and Parmle, to whom much praise is due, as they not only fined the prisoners but explained the law, informing the people that we were to be protected in our privileges and rights, though our faith is every where spoken against. Mr. Wilevall also, an Episcopal Minister, who formerly was a teacher to the people in this place, spoke at the close of the court, and remarked that he was astonished at the great change which had taken place during the last ten years among the people. The remarks of the above gentleman were in time and had a good effect. If it had not been for the course which they took, we had reason to fear that there would have been great deeds of violence committed against us. Thus we see that the Gospel of Jesus is hated by the world, as it ever has been when preached in its purity. Three of the persons convicted are *members of churches*, as I am informed; whether they will be dealt with by *their brethren* remains to be seen. The Advent children in this section are praying, "Come Lord Jesus come quickly." There is nothing like persecution to ripen us for the Kingdom. There are many around us who say "Millerism must be put down;" but the arguments which they are now using against us, clubs and stones, though *solid*, can never overthrow our faith,—perhaps they may be as *effectual* as those used against us by "learned Doctors." Many have an idea, if they could get Bro. Hutchinson "out of the way," all would be well; but the Lord will keep him till his work is done, and then if he is "out of the way," others will be raised up to take his place. This doctrine is of God, it will stand. Shortly the Lord will tread Satan under his feet, and then we shall peacefully inherit the land, which we now have a deed of, from its Creator. In hope of soon enjoying the glory of the inheritance with all the saints of God, Yours.

LUTHER CALDWELL.

Waterloo, Canada East, Jan. 16th, 1845.

7 LETTER FROM BRO. G. W. CLEMENT.

DEAR BRO. HIMES.—It being impossible, as one would suppose, for you to make personal visits to *all* the Advent bands scattered through the world, you are particularly gratified, no doubt, to *hear* from such as you may be unable at present to see. The little band here are yet looking for the personal return of that very "same Jesus" who was seen to ascend into heaven; and are striving to live in constant preparation for that glorious event. Among our number are some six or eight children who were converted last fall; and whom it would delight you to see move forward in bearing the cross, and hear them tell what the Lord has done for their souls. Through grace, we have no inclination to "forbid them," as the manner of some is, but we feel just humble and little enough to love to go into the kingdom in company with the little children. We meet for prayer meetings from two to three evenings in each week, and also on the Sabbath day; as we have no Advent preaching but seldom. And the Lord is with us in spirit and power. This mode of worshiping God according to the dictates of our own consciences, we are constrained to pursue, until we are otherwise directed by the Lord. And while exercising this inalienable right—a free toleration of religious faith,—it would seem on the score of justice that we should be let alone. But no—the trials of the dear Advent people are of the fiery kind; though they may not be, as yet, enveloped in the kindling faggot.—Nothing but a pure religion and undefiled be-

fore God, is competent to sustain them under the proscriptions, the insults and persecutions, multiplied and heaped upon them by the sects and the world—by individuals and associations—at home and abroad—in person and in character—through the week and on the Sabbath—in fact, it may well nigh in truth be said, at *all* times, in *all* places, and under *all* circumstances. But, with all the bitter dregs so copiously administered in the cups of the dear saints, by satan and his emissaries, the main body of them will stand the test, through grace, and will find their way into the Kingdom of God's dear Son. When 1843 was proclaimed as the probable time for the coming of the Just One, the Macedonian cry was raised by the sects, to "come over and help them,"—they wanted a reformation in their place, &c., &c. While the Advent people were willing that those converted under their labors should be seized upon by the different churches to augment their numbers, "Millerism" was by them considered a fine thing. Even those who did not exactly believe in the doctrine, thought it "a fine thing to get up a revival with." But things have changed. The Advent people cannot feel clear to labor for the DIFFERENT CHURCHES, but for GOD—for SOULS. And what is the consequence? Why, the churches are left to devise the means to get up their own revivals; which, while they continue to cherish a hard persecuting spirit towards those who are looking for the approach of their King, will be "few and far between." Now, they attach merit to their abuse of those who are contending for the "strait and narrow way," and are striving to become the heirs of Christ's Kingdom, at the hazard and expense of everything besides. But let us hold on to the faith of the gospel—to a holy confidence in God, "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" if faithful till Jesus comes. Let us make the blessed assurance of faith, that we shall soon see him as he is, the rallying point around which we can be *happy and safe*, even amidst the clashing of elements and the wreck of worlds.

Landaff, N. H. Feb. 1845.

LETTER FROM I. C. WELCOME.

DEAR BRO. BLISS.—Permit me once more through the columns of the Herald to say a word to my kinsman in Christ, who with me are looking for the speedy redemption of the purchased possession, at the revelation of our blessed Christ; and who are determined to look, and watch, and continue to pray, Thy kingdom come, until it does come. Brethren and sisters, shall we regret that we have been thus led out on God's word? or that we have shown our faith by our works? and thus rebuked those who do not rely on God's promises, and warned a sinful and rebellious generation of the judgment? No verily—it is God's own work, and he has shown the world that he had a seed on the earth that would serve him at the loss of all things. As the end of our faith is not yet realized, let us continue to say, Not my will, but thine be done, O God. We will patiently wait for our God.

In the movement that has just past, God has evidently been teaching us for our profit. And shall we not be strengthened by it? Yes, many of us have been much profited already. We will continue to learn by His word and His dealings with us. We have supposed, while following out the prophetic periods according to our faith, (yet not to their end) that we had been led to the end of probation. We have felt that our warfare, striving against sin, was just ending; that our labor for our fellow-men was done, and we could cheerfully say, Amen. We could hold up our heads and rejoice, for the day of our redemption drew nigh. And

we will yet rejoice; for it hasteth greatly—glory to God on high. But by recent developments it is evident that more can be done for perishing souls. I have witnessed cases of those who have been led astray by blind guides, and cruelly ruled by the principles of the sects—who now begin to see their doleful condition. And as they see this they are turning to God's word to study for themselves, which they should have done before. By investigation, they see that the things which are taught by the so-called Millerites, are Bible doctrines. And while they come to the fountain of truth, they drink, and their thirsty souls are refreshed. This also refreshes me, and gives new energy to my spirits. And although the mass have forsaken God, and shut his truth from them, yet there are some that want and will receive light and truth, even at this late hour. It is true they must first see the blind and ungodly position of their present teachers. And the course which we have taken by coming out from them, has led some to look well to the cause, and the result is favorable. It is true that the stand we have taken in reference to the churches has awakened their prejudice against us and our faith; for all manner of falsehoods have been conceived and reported by those who love and make a lie. But evidence clearly shows now to those who will look to it and listen to the teaching of God, that the Lord is with this (so-called) deluded people—this they confess. And though they cannot see to take all the steps that we have—or understand all that we believe we understand to be duty—yet some of them will do it if they can only see it the will of God. We remember, brethren, with what trembling—with what hesitancy—with what caution we stepped into this great movement. And even after we became satisfied that it was God's will, and his voice bidding us forward, some of us shrank at the thought of turning from nearly all the teachings of the present day, to follow God alone. But we have been enabled by God's grace to walk out on his word, and trust all in his arm. Let us go forward undaunted, regardless of what is thrown after us. But let us watch well for the snares set before us for our ruin. They who watch for our halting—say peradventure they will be enticed, and we shall prevail against them, and we shall take our revenge on them, as in Jer. xx. 10. Let us stand on God's word, and live by all that he has said—let our faith in him glow and shine forth in all our acts, and show to our enemies that God is with us as a mighty terrible One. Jer. xx. 11.

I have travelled for the last few months through a large number of towns in this vicinity, and have had interviews with many of different sects, some of whom complain of a famine. They say they are starving for the word of life. They begin to see the true state of their case. I have been surprised to see how eagerly they with glad hearts would eat the bread of life which I only pointed out to them in God's book. In view of these facts, and the knowledge that some have been brought in within a few weeks, I am urged forward; although the hue-and-cry in all quarters has been, you have lost your influence by coming out of the churches, nobody will hear you, &c., &c. That cry has now changed; and now they tell me, you are leading the people from our congregations, making them believe they are priest-ridden, and so breaking up the churches which God has builded. This truly is a great influence. But they mistake in one thing: God's church cannot be broken up; even the gates of hell cannot do it. One of the clergy whom I met the other day, thinks I have a devil; yet he advises me to come into the church and labor again for the church. Another of the same class is much grieved that

I am sowing comeoutism, which he hears is likely to produce fruit. He says he is set for the defence of the church. But I feel that I am set for the defence of the gospel of the Kingdom of Christ. Therefore let us labor until God bid us stop. Be strong in the Lord. If we have on the whole armor, keep it on. Let us be careful that we do not shut ourselves up in a faith that excludes us from doing good to any that are yet thirsting for life. (This I fear some have done.) But let us be on the watch tower. Be patient, be kind. Be filled with love, and that faith which overcomes the world, and soon we shall gain the prize. Yours in the blessed hope, ISAAC C. WELCOME.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, FEBRUARY 19, 1845.

Prophetic Time not expired

We are pained at the position which some are taking that the prophetic periods are run out, and that we are now past their fulfillment? or as Prof. Stuart would say, their "*terminus ad quem*." We are fully satisfied that none of the great prophetic periods can terminate until the actual coming of the Lord; and this position is fully sustained by the connection where they respectively occur.

The "seven times" were to mark the duration of Israel's bondage, the time those who hated her are to reign over her. Consequently, when they shall be fulfilled, Israel, the true Israel of God, will no longer be trodden down of the Gentiles, or subject to the reign of earthly governments. But all Christians will be subject to the powers that be, until the Lord shall come to take the kingdom. Consequently the seven times must extend to the actual coming of the Lord.

It is the same with the Great Jubilee. It extends to the restoration of Israel, which is dependent upon the coming of the Lord.

It is also the same with the 2300 days. This was the length of the vision. The last event in the vision was the breaking of the exceeding great horn without hand. Till that should be accomplished the sanctuary and host must be trodden under foot. The 2300 days were to mark the duration of this treading. Consequently they must extend to the actual coming of the Lord when the "horn" will be broken without hand, which event will mark their termination; and then the saints will no longer be trodden under foot.

Then the sanctuary will be cleansed,—not at the end of the 2300 days; for they terminate with the breaking of the horn at Christ's coming; but the cleansing of the sanctuary will be the next event, immediately, or after so long a time, as God may see fit to occupy in its cleansing, after Christ comes.

The same is also true of the 1335 days. They extend to Daniel's standing in his lot. Consequently they cannot terminate until the Lord shall come to raise all his saints.

It therefore follows that all these great periods extend to Christ's coming, and cannot be fulfilled until he shall come. And though, according to our chronology, the time at which we expected their termination has passed by, yet "at the time appointed the end will be,"—the error being in our computation of time, of which we have before shown, that there is a disputed circle, reaching from 43 to 47, somewhere within which, according to all chronologers, these periods must be fulfilled, reckoning from the events where we have severally dated their commencement.

A Word from Br. Hale

To our readers. There are but few persons who can form a correct idea of the responsibilities and perplexities which fall to the lot of those who are called to act as the servants of a body or class of human beings. The diversity of opinions upon every question which comes up, all of which are reported to the servant of all the members of the body, the responsibility he feels to each, to all, and to God, while he may have no means of communicating directly and familiarly with those who present their claims; which, of course, cannot be understood in the same light by him as by those who present them,—all these considerations, with a multitude of others, well nigh overwhelm him at times with unspeakable perplexity, and fill him with distraction.

And never were these difficulties around the life of a public servant greater, in all cases, than at the present time. The Adventists are not behind the rest of the world. We all feel it to be a time of peculiar danger, and that danger would certainly be much greater, were there not such a perfect and general agreement in all the grand features of Bible truth, as understood by us; and had we not, as Adventists, been trained to think for ourselves. It is only in the details, all of which are embraced in the grand outline, that we differ.

It is known to some of our readers, that the writer of this article has not felt to enter, fully, into some of the views and operations of his editorial brethren, and others, since the last seventh month; but this entire and hearty co-operation has been wanting only in questions which relate to particular items in the general question.—They have been more general and indefinite, and less attentive to details than I have seen it safe to be. There has not, however, been any interruption of confidence or affection. Indeed, I am satisfied that a deep and heartfelt regard for the cause of truth has led them to be so prompt in rallying the hosts of the Lord, after passing the late crisis, to marshal themselves on the old, well tried and unshaken foundation. Here, to be sure, all may stand with the fullest confidence. And here let us stand, however we may differ in our particular views of the precise time or manner in which we are to leave that for the habitations—the inheritance—where we shall see eye to eye.

I make this statement, lest those who may hold views of duty to the cause, with which I have no sympathy, should misreport the case, to divest the confidence of our readers from my brethren, or from the organs now in operation for publishing the advent truth to the world.

I have no other cause to serve but that which contemplates a preparation for myself, and others, if it may be, for the kingdom of God; I can have no sympathy with any who have. If it please the great Author of truth to enable us to understand any part of it, more fully than we have done, and it may be our duty to communicate that truth to his people, the way will be opened; and a little patience with our brethren, who cannot see at once as we do, may be of as much service to them as it has been to us.

Never was there more need of fervent charity among ourselves. Never was it more important that we give earnest heed to the things which we have heard, lest at any time we let them slip. Never was it more necessary to be cautious about receiving opinions which are not positively asserted in the word of God; or more jealous of doubtful disputations and private impressions. But still, as we have evidently entered upon the era, which God has marked, as we believe, for the fulfilment of those events which are to close up

our mortal state, the details in and the preliminaries to, the grand scene, may fairly and properly occupy our thoughts, and become the subject of our inquiries.

If others see fit "to smite" us for so doing, it cannot harm us if we are right; and if wrong, no greater favor can be shown us than to correct our errors.

The journeying host are on the confines of their promised inheritance. Let those who will, go back to Egypt.—It will be useless to contend with, or to weep over them. But let us have patience with those whose eyes are turned to Canaan. Woe be to him that distracts, woe be to him that misleads them. The God of truth will give them the truth; let them look to him and all will be well.

A. HALE.

Charlestown, February 12th, 1845.

N. B. A series of articles showing the more definite view of our position, will appear in our columns forthwith, Providence permitting. A. H.

A Word to the Advent Brethren scattered abroad.

A plain and brief statement of our course in relation to our past and present position seems to be called for at this time. The present unsettled and conflicting state of things calls for faith and forbearance. The charity that "suffereth long, and is kind," should be exercised by all who profess to be looking for the advent of that Savior, whose coming is "as a refiner's fire." Great purity and meekness are demanded of those who expect to "see God," and "inherit the earth."—(Matt. v. 3—9.) We must follow peace with all, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

Our past position in relation to time, as well as to doctrine, up to the termination of 1843, was advocated and sustained with great unanimity and zeal. We rested our faith, in common, upon the great Protestant principles of interpretation. Our faith rested on the harmony of the sacred numbers, which, by the best guides of the science of chronology, we were constrained to believe would terminate between the years 1843 and '44. It was the harmony of the types and numbers, with the marked character of the signs, which made the case clear, and overwhelming to our minds. That time has passed! It is clearly passed in our view, and we cannot, for ourselves, conscientiously advocate the coming of the Lord on that exact calculation. We are, therefore, driven from this point, and must look further for the period of the Advent. In doing this, we do not give up time, but hold to the same numbers, and the same principles of interpretation, and that they must terminate about this time. The following extract from the Advent Shield, presents the difficulties in finding the exact termination of the periods.

"The Seven Times, or 2520 years of the Jewish subversion, we have always dated from the captivity of Manasseh. This captivity is placed in B. C. 677, or the year 4037 of the Julian Period, in the 22d year of Manasseh's reign, by Dr. Prideaux, Archbishop Usher, Jackson, Playfair, Blair, and others; Guthrie, Horne, and Calmet date it B. C. 676, Dr. Hales, B. C. 675, (as the Jews in Seder Olam Rabba, and the Talmudists, date it. See Ganz, p. 45,) and Dr. Jarvis, B. C. 674.

"We reckon the 2450 years of the Great Jubilee from the captivity of Jehoiakim, in the fourth year of his reign. This is dated B. C. 607 by Ptolemy, Petavius, Usher, &c.; but Playfair, Whiston, Prideaux, and others, date it from B. C. 606; while Berossus, Blair, Jackson, and Dr. Hales date it in B. C. 605.

"The 2300 days we begin at the commencement of the 70 weeks, at the going forth of the decree to

—J. V. Himes

restore and build Jerusalem, in the seventh year of the reign of Artaxerxes Longimanus. B. C. 457 is assigned as the date of this decree by Blair, Prideaux, Ferguson, Horne, Watson, Ptolemy, and the great majority of commentators. Other chronologists reckon the 70 weeks from the twentieth year of Artaxerxes. Usher, Petavius, and others thus reckon, and date from the year 4260 of the Julian Period, or B. C. 454. Hengstengberg dates it and reckons from B. C. 455.

"The 'Seven weeks, and the sixty and two weeks,' or 69 weeks to the commencement of Christ's ministry, terminated, according to our chronology, A. D. 27, at Christ's baptism. In this we were sustained by Dr. Hales, and others; but Prideaux, Ferguson, and others, who terminate the 69 weeks in A. D. 26, contend that they terminated with the baptism of John, and that our Savior was not baptized till three years later; while Usher, Petavius, Hengstengberg, Lydyiat, and others, extend the sixty-nine weeks to A. D. 29 or 30.

"The crucifixion of our Savior is dated in the years 31, 32, 33, and 34, from the vulgar era, by different chronologists. Dr. Hales contends that it was A. D. 31; while Sir Isaac Newton argues that it was in A. D. 34. Scaliger, Usher, Pearson, Bacon, and others, argue that it was A. D. 33. Ferguson, Prideaux, Bullinger, Blair and others, terminate the 70 weeks at the crucifixion; while Lydyiat, Usher, Petavius, and others, extend them three and a half years beyond."

It will be seen by the above that we have a range of a few years, in which we may look for the termination of the periods. But, at the same time, our brethren will see that we cannot harmonize them in any one year in the future, with our present light, as we did in 1843. Therefore, we are placed in a waiting and watching position; not knowing the true date, among the many, yet we "know the time" with sufficient exactness for all practical purposes. Besides, this position perfectly agrees with the entire teaching of the Savior, who assures us we may know when he is "nigh, even at the doors." This is the true and Scriptural position. We wish it to be distinctly understood by our brethren, that, after the most careful review of the whole matter, we are unable to see or adopt any other view of this solemn question. We have decided the matter, by the best light which we possess, in reference to the Great Day, when we expect, in common with our brethren, to answer for our course to the Judge of all.

With these views, of course we must dissent from those who take the ground that we have not been mistaken in any of our past calculations. The views now adopted by some, that the seventh month movement was a final one; that the seventh trump then sounded; that the mystery of God was then finished, and the door of mercy closed, &c., we must wholly dissent from, as being unscriptural. While we still hold that the hand of God was particularly in that work, and that a great and good work was wrought for saint and sinner, yet it was not a final one. We were mistaken as to the time; and as to the event, we could look for nothing but the personal coming of the Bridegroom, and that did not occur! We were all disappointed. A mystical, or spiritual view of the subject does not help the matter; such a view is a departure from all correct principles of interpretation. And if the spiritual view is to be adopted in this case, we may as well give up the literal, and follow the former altogether. Such a course would overthrow our hope entirely, and leave us little else than Swedenborgianism!

We repeat, then, that while we regard the seventh month movement as accomplishing a great good, and so far as we have acted under it in accordance with the Spirit and Word of God, we did glorify him; yet we did not realize the event for which we looked, and therefore, being mistaken in the time and the event, the work was not the final one which we looked for. Our duty, therefore, is to make the

best use of the grace which was given us at that time, to glorify Him in a faithful performance of the remaining work assigned us during the remnant of our pilgrimage here.

As to our work, both God's word and his providence clearly indicate what it is. We have a duty to discharge to the Church and to the world; Jesus Christ holds the same relation to both that he always has; he is still the faithful High Priest of his people, and the gracious Savior of sinners. And although there is a sad declension of the work of God at this time, yet this is no evidence that the door of mercy is closed any more now, than at any former time of declension, which has been as sad as the present. Besides, we have the evidence of souls being converted now as much as we ever did, though we do not witness so great a revival. Yet the fact exists. God is yet merciful,—Jesus yet sits at the Father's right hand as a Prince and a Savior, to give repentance to Israel, and remission of sins.

With these views, our course is a plain one,—to edify and comfort Zion, and seek, with the Divine Master, to save lost and perishing sinners, and to engage in every benevolent work for the happiness and salvation of man, and thus occupy till our Master come. "Blessed is that servant whom his LORD, WHEN HE COMETH, SHALL FIND SO DOING." To have the Master's blessing, when he comes, will be a fulfillment of our best expectations.

Our brethren will now understand us, and all who can conscientiously will unite with us in the work. Our Lord is right at hand,—only a little time remains to finish the work before us. Let us, dear brethren, once more arise in the greatness of our faith and might, and gird on our armor for the conflict in this last crisis. God is still with us, and will go before the army of the faithful, and lead them on to victory and the Crown.

Oh! "then, let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God."

J. V. HIMES.

New York, Feb. 8th, 1845.

Both Sides.

We shall next week, God willing, commence a series of articles, exhibiting both sides of the question, Whether the Bridegroom has come and shut the door. Bro. Hale will advocate the affirmative. We shall endeavor to show the negative.

WHICH WILL YOU BELIEVE?—The prophet says, "The Lord will not cast off forever." Lam. iii. 31. Partialist christians say, "The Lord will cast off some of his own children, and torment them forever." The apostle says, "God is the Savior of all men." 1 Timothy iv. 10. Partialist christians say, "God is not the Savior of all men." Reader, which is the best authority? which will you believe?—Balm of Gilead.

Which will you believe?

The Psalmist says, "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume: into smoke shall they consume away." Psalm xxxvii. 20. The Universalists say, the wicked shall not perish. The apostle says, "God is the Savior of all men, especially of those that believe." 1 Tim. iv. 10. The Universalists say, he is of those who do not believe. The Revelator predicts a time when it will be said, "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still;" and "without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. xxii. 11, 15. But Universalists say that the filthy will not continue filthy still, and

that all murderers, idolaters, liars, and sorcerers will have their portion within the city. Reader, which is the best authority? which will you believe?

BRO. KIMBALL's letter will be read with much interest. A few weeks since, he was strong in the faith that the door of mercy was closed; but in continuing to obey the command, "Go ye into all the world and preach the gospel to every creature," he finds the promise still holds good,—"Lo I am with you always, even unto the end of the world."

LETTER FROM BRO. L. KIMBALL.

Dear Brother Himes,—I have just returned from my Canada tour. Our Conference at Derby Line was owned and blessed of God, and resulted in the hopeful conversion of a number of sinners, the reclaiming of backsliders, and the quickening and comforting of the saints. Those that came to this Conference with the idea that the door of mercy was closed and that there would be no more conversions, were obliged to relinquish that belief, when they saw penitent sinners before them on their knees; and when they heard the agonizing cry ascending, "God be merciful to me a sinner," and saw the penitent arise from his knees, shouting praise to God for what He had done for him; then they were ready to acknowledge that God's ways were not as our ways—we will not limit the Holy One of Israel.

I wish to say to any, and all of my brethren who may have honestly believed that the door of mercy is closed, that that view of the subject is incorrect. God is blessing the labors of his servants, to the conversion of sinners in a number of places.

In the Advent Herald of January 29th, is an article headed, "The Great Supper," by H. Heath, which I believe presents a correct view and application of that parable. If so, then we have our work before us. O! brethren, time is short, and what we do must be done quickly. Let us, then, look to God for the "compelling" power, and if we have laid off our harness, put it on again; and let us go out into, not the city, nor the streets and lanes of the city, but the highways and hedges, to find guests for our Master's wedding. There is no stopping place until we get into the kingdom. We are to "occupy until he comes," and we must "give meat in due season." May God grant us grace to know and do his will, that we may stand acquitted before him at his coming.

Yours in the blessed hope,

L. KIMBALL.

Waterbury, Vt., January 31st, 1845.

LETTER FROM BRO. JONES.

THE CAUSE IN PORTLAND.

Dear Bro. Bliss,—I was very happily disappointed with the appearances of the brethren at Portland, in the conference of the 7th instant. As I knew that some of the brethren there worshipped by themselves, in the belief that the door of mercy is shut. I did not expect to find those who met at the Hall short of the other extreme, for in avoiding one extreme we rarely stop short of the other, but to my delightful surprise, I found them tender, tearful, united, and apparently humble, waiting in joyful expectation the coming of the "same Jesus," in "like manner" as he went up in the sight of his disciples;—or as he says, "as the lightning shineth from the east even to the west." They spake very earnestly and very prudently of those who cannot worship with them. I understood by many that quite a majority meet at the Hall, and the number is constantly increasing.

The circumstances of the conference were unfavorable,—the weather being cold, and the great fall of snow that week preventing many from attending, especially from abroad.

On Lord's Day from sixty to seventy belonging mostly to the city, partook of the Lord's Supper in

the blessed hope of soon seeing it fulfilled in the Kingdom of God.

I have rarely attended a meeting, the recollection of which has been more satisfactory than this conference. We had a gentle rain all through it. The brethren were ready to improve every moment afforded them in the meeting, and yet we did not have a long prayer or exhortation, unless it was by myself. In this particular at least, they love their neighbor as themselves,—a trait which I wish was more apparent generally. Neither did they appear to talk or pray, simply because they could do so, but because they longed to speak that they might be refreshed by giving vent to their feelings. May the Lord be with them until he shall come to take them to himself.

Boston, Feb. 13th, 1845.

I. E. JONES.

The Vision of the Eagle.

Having already alluded to the subject of this vision, the following view of it from the pen of the eloquent and highly gifted Edward Irving, may not be uninteresting to our readers.

He adverts to this vision under the head of a digression, in his invaluable and rare work on the prophecies of Daniel and John, and to which, he says, "I would draw the attention of those who will enter with me into the subject; and those who will not, may pass over these few pages, which may be regarded as a deviation, and which I shall therefore throw into the form of a digression." He does not pretend to endorse the book, but gives it for what it is worth.

After applying the first part of the vision to Rome, he proceeds to that part of the dream in ch. xi. 20, 21. He then proceeds:—

"We have in these verses the condition of the Roman Empire, rapidly but graphically sketched, from the time of the Cæsars till the middle time.—These feathers that followed the twelve, and stood up upon the right side, were not of the twelve great feathers which are passed away, nor of the eight, whose particular watch is not set in; but successors of the twelve not mentioned in the original scheme of the eagle's body, lest it should have been too complicated, and only now introduced to bring the first time to an end. They stood up upon the right side of the eagle, which, if you consider the prophet's place in Jerusalem, the heads of the eagle turned to him in order to meet his view, must be the western side of the empire. And they stood not up there till after "a process of time;" that is, there was a season of time after the twelve Cæsars, in which there followed feathers which stood up in the right side of the eagle or emperors of the west:—that is, whose confused, uncertain, transient and doubtful authority, now set up, now pulled down, now two, now several at once, is most aptly described in the words—"That they might rule also; and some of them ruled, but within a while they appeared no more: for some of them were set up, but ruled not." That we are now come to the middle time we know, by comparing the next verse, the 22d, which says, "After this I looked, and, behold, the twelve feathers appeared no more, nor two of the little feathers," with the 21st verse of the interpretation, which says, that two of the kings denoted by these little feathers "shall perish, the middle time approaching;" so that now, when they have disappeared, we are verging upon the middle time of the eagle. This period which intervenes between the first and the middle times, is thus described in the interpretation of the voices which the eagle spoke to her feathers, and contrary feathers, and heads, appointing them their separate times. "As for the voice which thou hearest speak, and that thou sawest not to go out from the heads, but from the midst of the body thereof, this is the interpretation: That after the time of that kingdom there shall arrive great strivings, and it shall stand in peril of falling: nevertheless it shall not then fall, but shall be restored again to his beginning." The will, or voice of the eagle, is placed in her body, not in her successive watchmen, to denote that through all her changes and variations she regardeth herself as one, until her end come; even as the beast of Daniel is one, from the time he swallowed the empire of Greece, until he shall give himself to the burning flame at the coming of Christ; and as the same

beast is considered one in the Apocalypse, under its three forms, of red dragon with crowned heads—beast from the sea, with blasphemy on his head and crowns on his horns, and determined life-time—and scarlet-colored beast from the bottomless pit, rising, at the expiration of the other's life-time, with no crown upon his heads or horns, and blasphemy over his entire body. And the great strivings afterwards, in which the kingdom is in peril of falling, signify the time of the inroad of the northern nations, when imperial power sickened in the west, and the sixth head was wounded to death, until Charlemagne revived the name and being of empire in the west, by whom we are to regard the middle time as having been introduced.

Let us now attend to those eight little contrary feathers, which were to take the watch during the middle time. They are called contrary feathers, sometimes little feathers and small, sometimes little wings; and concerning them it is thus written in the vision:—"After this I looked, and, behold, the twelve feathers appeared no more, nor the two little feathers: and there was no more upon the eagle's body, but three heads that rested, and six little wings. Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side; for the four continued in their place. And I beheld, and lo, the feathers that were under the wing thought to set up themselves, and to have the rule. I beheld, and lo, there was one set up, but shortly appeared no more. And the second was sooner away than the first. And I beheld, and lo, the two that remained thought also in themselves to reign. And when they so thought, behold, there awakened one of the heads that were at rest." Which gives us to wit, that we are arrived at the last time, till when the voice of the eagle commands the heads to remain at rest. Now, the interpretation of this revelation of the middle time is thus written:—"And whereas thou sawest eight small under feathers sticking to her wings, this is the interpretation. That in him there shall arise eight kings whose times shall be but small and their years swift. And two of them shall perish, the middle time approaching; four shall be kept until their end begin to approach; but two shall be kept unto the end." These did not follow one another in succession, but they are present together; two of them falling, however, before the middle time, and six of them abiding through the middle time, and two of them living through the last time. And the heads, also, though they do not awake into their sovereignty till the last time, are set forth, in the interpretation of the vision, as being three kingdoms, which are then renewed, and magnified into great dominion; so that they have a being during this middle time, though, for the sake of distinctness, they be kept apart till they come to rule as heads. The propriety of the symbol not permitting that they should both be heads and wings, we have intimated that they were in being before, though not acting their great part till the last end of the eagle was accomplished. Taking these, therefore, into the account with the other eight, we have eleven in all of these small kingdoms into which the right side of the eagle is divided. But, upon looking to the interpretation of the longest-lived of the two feathers, we find them united into one kingdom, "the small kingdom and full of trouble;" which being taken into consideration, makes the number of contemporary kingdoms, which kept the watch during the middle time, to be exactly ten, the ten horns of Daniel and the Revelations; that is, the ten kingdoms which grew out of the western empire, after that troublesome time when it stood in peril of falling, but was restored in the person and dominion of Charlemagne. They are called contrary, because they grew out of the powers which came against the former watchmen, to destroy them. They are called smaller, by comparison of their small territories. Why their time is said to be small, and their years swift, I know not, if it be not an expression for their general insignificance, as coming between the great emperors of the first time, and the great heads of the last time; or rather, perhaps, because the kings in them succeeded each other so rapidly that there was no mentioning them in detail, or signifying them in the symbol, otherwise than that feather followed in the place of feather, in a swift and insignificant manner.

Now, with respect to their fates, we have much remarkable information. Two fell, the middle time approaching; that is, before Charlemagne,

who brought in the middle time, and restored the empire. And we know that of the ten horns, three, viz. Rome, Lombardy, and Ravenna, fell in that time under the dominion of the little, or papal horn, whereof two only are mentioned here, which would, of itself, suggest that the other is one of the heads which is in a quiescent state. This, we shall see in the sequel, is Rome; which, taking Lombardy and Ravenna into its dominion, sleeps on till the time appointed for its awakening shall come. This falling of the two happened before the middle time was fully come. Of the six little wings that remained along with the three heads, two divided themselves, and passed over the head on the right side; that is, wholly separated themselves from the body of the eagle, and became one kingdom, "a small kingdom and full of trouble," and this we find is preserved till all the heads and wings are destroyed. This can be no other than the horn of Britain, considered here as twofold—Scotland and England—which, at the Reformation wholly separated from the beast, united in one sovereignty, and are not involved in its destruction, but come to their end afterwards. This separation of the two feathers, afterwards becoming one, brings us down to the time of our Reformation, towards the middle of the sixteenth century. Of the remaining four, Tuscany and Naples, Spain and Portugal, it is said generally, that they then thought to set themselves up, and to have the rule. This is a remarkable expression, of which the beauty and force is to be discovered, by remembering that the will, or spirit of the eagle, speaking from the midst of the body, gave the feathers, and the contrary feathers, and the heads, injunctions to keep watch during their several times. *Their setting of themselves up*, I understand, therefore, to signify the disobedience of her instructions. That there should be a system or community amongst her feathers, contrary feathers and heads—the establishment of a dissociating principle—the abolishing of their allegiance to the spirit that animated her, and, the doing away with the condition of watchmen. And it is said there was one set up, and shortly it appeared no more, and the second was sooner away than the first. Accordingly the next mutilation that happened to the eagle's body, after the separation of Britain, was (for the revolution of France is kept apart) in the kingdoms of Tuscany and Naples, which, at the beginning of the French revolution set themselves up; that is, constituted republican forms of government, and no longer watched, according to the instructions of the eagle to her feathers, for the common system of her ecclesiastical policy. And they disappeared: that one which was the last in the movement disappearing the first, as history recordeth. The remaining two, Spain and Portugal, were in meditation of the same purpose, when one of the heads, before the whole system of the eagle's body dissolved into parts, awoke, to help to carry on her wickedness, through the last time to the very end. And now commenceth the last time of the life of the eagle, answering to the period which has occurred since the French revolution, after Charlemagne; the next great epoch in the decrees of God, and the history of the earth.

But the last time of the eagle doth not square with perfect exactness to that epoch; for this reason, that France had not as yet assumed the true condition of a head over her aged and infirm body, but was working up to that dignity: and, in the act of doing so, sucked in these two rebellious feathers of Tuscany and Naples, which sought to set themselves up, and have the rule. And that head being awakened, the other heads are joined to it, after which it also ate up those other two feathers of Spain and Portugal; which being accomplished, gave it the whole mastery and headship of the eagle, which was again united in one. But let us read this, also, as it is written in the Prophecy, and set forth in the interpretation: "And when they so thought, behold there awakened one of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads. And I saw that the two other heads were joined with it. And behold, the head was turned with them that were with it, and did eat up the two feathers that were under the wing that would have reigned. But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth, with great oppression; and had the governance of the world more than all the wings that had been. And after this I beheld, and lo, the head that was in the midst suddenly appeared no more, like as the wings. But there remained the

two heads, which also in like sort ruled upon the earth, and over those that dwelt therein. And I beheld, and lo, the head upon the right side devoured it that was upon the left side." Which is thus interpreted—"And whereas thou sawest three heads resting, this is the interpretation: In his last days shall the Most High raise up three kingdoms and renew many things therein; and they shall have the dominion of the earth and of those that dwell therein with much oppression, above all those that were before them, therefore are they called the heads of the eagle; for these are they that shall accomplish his wickedness, and shall finish his last end. And whereas thou sawest that the great head appeared no more, it signifies that one of them shall die upon his bed and yet with pain. For the two that remain shall be slain with the sword. For the sword of the one shall devour the other; but at the last shall he fall through the sword himself." France, therefore, which is the head in the midst, Rome being on the right hand, and Austria upon the left, (for the rest of the subsidiary kingdoms are altogether devoured,) awakens first into the government of the eagle, and being joined by the other two heads, seizeth Spain and Portugal, the last of the feathers, and hath the governance of the world, more than all the wings that hath been, but, like the wings, it appeared no more, and died upon its bed, yet with pain,—that is, was not slain by violence, but yielded up its life by an act of its own, yet a painful one. This sovereign head was the Emperor Napoleon, went to consider himself as the successor of Charlemagne, who also heretofore restored the kingdom of the eagle, when it stood in peril of falling. He certainly put the whole earth in fear, yet was constrained to abdicate; from which time the title of emperor hath ceased from France, and it is considered as dead in the capacity of a head of the eagle, though it be under a rule and government, as are also Spain, Portugal, Tuscany, and Naples; as if those governments which they presently endure, were, in the divine idea, but interregnum, and the body of the eagle being in a confused and ungoverned state for a while, until the next head shall awake, which is the head upon the left side, that is, Austria; of whose reign little is said of an active kind, and this only of a passive kind, that it is devoured by the head on the right side, which is Rome, or that it fell by the violent sword of Rome, which thereafter was the sole last surviving head of the eagle. Yet of these two heads it is said, that they, in like manner, ruled upon the earth; so that we may expect Austria to have a time, however short, of rule and mastery over the body of the eagle, during which she shall be devoured by the sovereign of Rome, when the beast from the bottomless pit, that was, and now is not, but is just at hand—that is, the infidel king under his second form, shall have possessed himself of the sovereignty of Rome, and became the eighth head of the beast, yet of the seven.

Now comes the destruction of the surviving head, and of the whole body of the eagle, by the appearance of the "anointed, which the Highest hath kept for them and for their wickedness unto he end."

Bro. D. KENDALL writes:—Brother Brown's safe position comes very near to my mind. It is what I have been looking for. It opens again the field. It has done me good. Yes, praise the Lord, my hands have been untied. I have been fearing, lest I should not accord with the brethren, if I went out to labor as the Lord would have me; and I was somewhat tied up. But praise the Lord, the bands are all broken; an open door is set, and mercy's hand is still extended. They that were bidden have had the invitation, Come, for all things are now ready. What a picture of the church nominal, not quite ready yet,—all with one consent began to make excuses. The servant likewise has been in the streets and lanes of the city, and brought in the poor, the maimed, the halt and the blind, and yet there is room. Now for the highways and hedges; and O, for a thorough search, and a faithful warning; for here the servant is to compel them, that his Lord's house may be filled. Possibly, brethren, we might in our zeal have gone a little too fast at the going forth; for mercy's door, by us, was closed a little space before; that is, by telling them the day of grace was past, their doom was fixed, &c. Let us readily confess this wrong, extend the hand of charity in our prayers and exhortations, and in all our labors of love let the impenitent be remembered the little time we sojourn here as

stewards; and may God add his blessing, so that there may be a continual gathering in, with the saints, until the final restitution, when all the redeemed of the Lord shall be gathered to sing in the New Jerusalem the new song of Moses and the Lamb forever.

Think not that I am putting off the time for my Lord's coming; for I would not be so understood. I am standing on my watch-tower every moment, with my loins girt about, and my lamp burning, like one waiting for his Lord; and here, God being my helper, I mean to stand to my post, anxiously enquiring, earnestly expecting, believingly praying with a firm and unshaken confidence in God, that together with you my dear brethren and sisters who have with me suffered reproach, endured the cross, despising the shame, being fools, having become poor for Christ's sake, yet being made rich, possessing all things, heirs to an heavenly inheritance, soon to rise triumphant and bid adieu to all things earthly, to strike the golden harp, chant the high praises of God, and range the elysian fields of glory. Yours in patient waiting.

DAN. KENDALL.

West Dummerston, Vt., Jan. 26, 1845.

P. S. I would just say to Brother Monn that I shall not go North as I expected, and if Brother W. Dow or Brother I. H. Shipman could go to Gill or vicinity, and hold a meeting, that the number of little bands in that section might meet together, it would be highly gratifying. Brethren, one or both, if the Lord will, come South a little while, you will get rich pay, for you will find some good souls. Direct to Seth Munn, Gill, Mass., if you come, and the time and arrangements will be made accordingly.

D. K.

UNITARIANISM.—The following extracts from the sermon of Theodore Parker, is an illustration of the extent to which those are liable to go, who depart from the letter of Scripture. Beginning with the denial of the Divinity of Christ, and launching out into the ocean of spiritual interpretation, it will be seen that he has now brought up on infidel ground.

The sermon was preached a few weeks since at the Chauncy Place Church, from John vii 48, "Have any of the rulers believed on Him?"

Its theme, as the author denominates, is the relation Jesus bore to his Age and the Ages.

We think that our readers will be convinced by the following extracts, that the infidelity inculcated by Mr. Parker, is as actual, if not as ribald as that of the school of the French and English infidels of the last century, and much more dangerous than the vulgar teachings of Voltaire and Paine, because it assumes the garb of religion.

"He (Jesus) knew little of theologies, it would seem; the better for him, perhaps. No doubt the better for us that he insisted on none. He knew they were not religion. The men of Galilee did not need theology. The youngest scribe in the humblest school at Jerusalem,—if such a thing was in those days—could have furnished theology enough to believe in a life-time.

"Jesus looked to God for his truth, his great doctrines not his own—private, personal, depending on his idiosyncracies, and therefore only subjectively true,—but God's universal, everlasting, the Absolute Religion. I do not know that he did not teach some errors also, along with it. I care not if he did."

"The Jehovah of the Old Testament, was awful and stern; a man of war, hating the wicked. The sacerdotal conception of God at Rome and Athens was lower yet. No wonder, then, that men soon learned to honor Jesus as a God, and then as God himself. Apostolical and other legends tell of his divine birth, his wondrous power that healed the sick, palsied and crippled, deaf and dumb and blind; created bread; turned water into wine, and bid obedient devils come out and go; a power that raised the dead. They tell that Nature felt with him, and at his death the strongly sympathizing Sun paused at high noon, and for three hours withheld the day; that rocks were rent, and opening graves gave up their sainted dead, who trod once more the streets of Zion—the first fruits of them that slept; they tell too, how disappointed Death gave back his prey, and spirit-like Jesus restored in flesh and shape the same, passed through doors shut up, and in a bodily form was taken up to

heaven before the face of men! Believe men of these things as they will. To me they are not truth and fact—but mythic symbols, and poetry."

☞ The following article from the *Mail* exhibits a new form of wickedness in the land.

MYSTERIOUS AFFAIR.—An elderly gentleman, by the name of Wilson, arrived at Baltimore, in charge of a gentleman and his wife from the west. He appeared exceedingly feeble and debilitated, resulting, as he alleges, from forced confinement and ill treatment, but manifested no little joy at the prospect of being speedily restored to the society of his friends, from whom he has been separated for about thirteen years. From what we can learn he is, or was possessed of large property; that he was detained in confinement upon the ground of insanity, but under what authority is unknown; that his absence continued a mystery to his relatives until recently; that after considerable trouble, his release from long confinement in Cincinnati was effected; that he was taken in charge by friends to be brought east; and, that on their reaching Pittsburgh, an unsuccessful attempt was made to rescue him from them, and they therefore reached Baltimore, in safety as above stated. The misfortune of the poor man was that he had property and bad relations, who confined him for many years to force it from him. There is yet much wickedness in this world.

A Conversation.

When and at what time will you give the doctrine of the Advent at hand up, and acknowledge that you have been deceived, said a professor of religion to an Adventist.

Just at that point of time that you will show me from the Bible, that the coming of Christ is not near, even at the doors, was the calm reply.

But do you suppose that the gospel has yet been preached to all the world, said the opponent?

I do, said the Adventist, in accordance with the Divine command, "Go ye into all the world and preach the gospel to every creature," Mark xvi. 15. Then turning to the Bible, read, "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel, which is come unto you, as it is in all the world, and bringeth forth fruit as it doth also in you since the day ye heard of it, and knew the grace of God in truth." "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister." Col. i. 5, 6, 23.

Although, said the Adventist, the gospel of salvation was thus preached, yet the end did not come." But he that shall endure unto the end, the same shall be saved, and this gospel of the kingdom (which I consider the advent doctrine,) "shall be preached in all the world for a witness unto all nations, and then shall the end come," Matth. xxiv. 13, 14. "Then shall the sanctuary be cleansed." Dan. viii. 15.

"Vexed and chagrined" the opponent replied, "you always appeal right to the Bible, I throw all the Old Testament away."

"To the charge of appealing to the Bible, the Adventists plead—GUILTY."

COMMUNICATED.

A PULPIT AT A DISCOUNT.—The Centre Church of New Haven, having remodeled their Church, sent their old Pulpit as a present to the Sandwich Islands. By the following extract from a Sandwich Island paper, it will be seen that the donors valued their present more highly than the recipients.

"The benevolent propensities of our American brethren not unfrequently display themselves in a remarkable manner. We have often been amused in witnessing the opening of

some huge package, prepared by kind souls afar off, for the comfort of their friends this way. But we venture to say a *greater* or more *striking* display of charity, was never exhibited in our streets, than during the progress through them of the huge pine wood pulpit, recently landed from the Globe. It has made its appearance here, covered with carved work and cushion, whose lustre has somewhat faded through long years of preaching, flights of steps and all. If an Esquimaux, clothed in skins and redolent with train oil, had been suddenly dropped into our principal thoroughfare, he would not have been more astonished at the heat, than the recipients of this bounty were at its magnitude. The cost of getting it here, cannot be much short of \$200, and its use may be repented thus, O. From this tout ensemble we are not at all surprised that its original proprietors were pleased to get it twenty thousand miles from home."

LETTER FROM BRO. A. PIERCE.

Dear Brethren,—Permit me to say a word through the columns of the Herald, in regard to our present position, and the passing by of the periods. My confidence is unshaken in God's word. I believe we are just in sight of the promised inheritance, and in a very short time we shall, if we hold fast the beginning of our confidence firm unto the end, receive a crown of life which fadeth not away.

The beginning of my confidence in 1843, and a continuation of that confidence not only to the tenth day of the seventh month, but to the present time, has been a great blessing to me, and I am unwilling to acknowledge that I was led by the devil in embracing the definite time, which I myself, and none of our opponents, were able successfully to gainsay or resist. I believe God's word brought us to those periods, and that it is a sure word of prophecy, to which we do well to take heed, because it is profitable to do so. If I were to deny that God was in the movement in relation to time, I may as well deny that he has been with us at all, or that we have the truth on any point. I do not mean to say that the Lord came when we expected him, but I do say that God's blessing attended the preaching of time. Were I to take the ground of some efficient laborers in this cause, in saying God's word did not authorize us to fix upon definite time, as has been done, then I must go a little further, and say that we cannot know much about the event, for the time is the subject of prophecy just as much as the event. "Why," said a minister the other day, to one of our sisters, who was arraigned before the committee of the church to which she belonged, for leaving their communion and joining the Adventists, "you stand with us now. I don't know when, or how, or for what purpose, Christ is coming." Our sister replied, "I know something about the time and the manner and for what purpose Christ is coming." This I maintain is the fact; our sister is correct.

The word of the Lord is a lamp to my feet and a light to my path. I cannot say without opponents, that it was of the devil, as said our city tract missionary a few days after the 10th of the 7th month.—"I believe you have been led by the devil, and he saw that you were doing much to oppose his reign in the churches where you were, and he has led you out where you can do no good," although he admitted the Adventists were some of the best Christians. If I must admit that I was led by the devil, in regard to time, then I must give it all up, and go back to the church, and make confession that I have had too much confidence in God's word, a thing which I consider impossible. If it be an error thus to have confidence in God's word, when I see it to be so, I hope I shall

have humility enough to confess it; but until I do, I must hold fast, that no man take my crown.

I was disappointed in passing the tenth day of the seventh month, though not cast down, and am now looking up, and lifting up my head, knowing that my redemption draweth nigh. O let us be settled and grounded, and not soon moved away from the hope of the gospel.

Yours, waiting, and soon expecting to see the King in his beauty,

A. PIERCE.

Providence, Jan. 15, 1845.

"*Seventy pages on the Second Advent*," exclaims the Investigator in reference to our Shield which contains 144 pages! If our neighbor's logic is no better than his arithmetic, we fear for his conclusions. We were in hopes he would have the candor to give it a reading, but it seems he was satisfied with "looking over its pages."

The above is from the Advent Herald. We confess the badness of our arithmetic, but a word or two of explanation, will set the matter all right. We intended to have said "about 70 leaves," which would have been pretty near the exact thing; but our types, (so very indulgent are they to Christian error) made us say "pages." We wish, for our neighbor's sake, it had been "pages," because, he would not then be so great a "sinner" in our eyes. One hundred and forty-four pages on the Second Advent! Good Lord! What a waste of time, good ink, good paper, and wear and tear of good types!

In regard to our want of candor in not giving the Shield "a reading," our neighbor is as much in the wrong about that, as we were in our arithmetic. It is true, we said we only looked over the pages, but he hasn't the slightest conception *how long* we looked. What will he say, when we tell him on the word of an Infidel, that we looked over it and upon it and all around it, for three long hours! Fact—and we hope it has been forgiven us among our other transgressions.—*Investigator*.

Very well, neighbor, we will endeavor henceforth, to make an allowance of one half for your "indulgent types" in estimating your conclusions. Would not double that allowance be more preferable?

We find the following in the Albany Spectator marked for our notice.

On the 18th inst., Mrs. Elizabeth Hallett, wife of Captain Thomas Hallett, of this city, and daughter of Stephen Lovell, of a lingering and painful disease, in the 43d year of her age.

She has for many years, been a worthy example of Christian piety and devotion. In her early life, she was often moved by the stirring of God's holy Spirit: but it was not until she heard, more than twenty years ago, the word as it fell from the eloquent lips of J. N. Maffit in Boston, that she was led to yield to its mild and gentle influence, and openly avow the cause of her blessed Redeemer. For ten years she remained an humble member of the Methodist communion; more latterly of the Christian. In 1842, she received with all readiness of mind, the tidings of the near approach of her Savior, in which blessed hope she continued steadfast until she meekly fell asleep in Jesus, in the full, triumphant faith, that when He appears, she will be like him, for she will see him as he is!—*Com.*

To be misunderstood by the multitude, to be misrepresented by the many, and be maligned by the few, will ever be the fate of those who embark in any subject matter of reform,

which aims a blow at the sinful practice, the blind prejudices, the corrupt propensities and inordinate selfishness of mankind.

BRO. HIMES left on Thursday to fulfil his appointments in Canada. On Friday we received the following note:—

LOWELL.—We spent Thursday evening in this place with Bro. Cole, and the happy flock of his charge. He has taken our general position, and is at work with his people to prepare themselves, and perishing sinners, for whom Christ died, for the coming of the Bridegroom. The prospect is, that they will enter into the work afresh, and will see the salvation of God. Never was there a time like the present, when the Adventists of the land were called upon to consecrate all to the work of saving the lost. May all arise and go forth to the work in their faith and might.

Feb. 14th, 1845.

J. V. HIMES.

THE CAUSE IN THE CITY is again reviving. They have been somewhat jostled of late by divers, and conflicting views. But on Tuesday evening, Bro. Himes exhibited the true aspect of the case at the Tabernacle, which was warmly and heartily responded to, by the great portion present. The different conflicting views are passing away and seem to have left but little impression.

A letter in the Western Midnight Cry, dated January 10th, 1845, closes with, "In every meeting, we have witnessed much of the salvation of God—say 15 or 20 souls already converted, and as many others now anxiously enquiring."

Please give us the town?

BRO. D. I. ROBINSON we learn is laboring with much success in the west. His wife informs us, that each of his last four letters contain cheering accounts of conversions in the several places where he is laboring, and the interest is increasing.

Bro. Daniel Churchill has removed from Durham, N. H. to Lowell, Mass. All friends sending letters or papers to him are requested to direct them to the latter place.

Letters and Receipts to Feb. 15.

M Smith \$1 pd to end v 9; F Norbit by pm \$1 pd to end v 8; O Ross by pm \$1 pd to 206 in v 9; A Emery by pm \$1 pd to end v 7; MB Hart \$1 pd to end v 9; John Wiley \$1 pd to end v 8; D L Lewis by pm \$1 pd to end v 9; T Henitt by pm \$1 pd to middle v 8; M Helm, M. D. by pm \$1 pd to end v 9; A D Whittemore \$1 pd to end v 8; Capt D Patterson by pm \$2 pd to end v 9; Wm Chapin by pm \$1 pd to mid v 8; C Houghton \$2 pd to end v 9; R Emerson \$1 pd to middle v 9; H Osler \$1 pd to end v 8; A Marshall \$1 pd to middle v 9; Dr Ford \$1 pd to end v 6; J Holden by pm \$1 pd to end v 8; D Hubbard by pm 56c pd. to 194 in v 8; D Fogg by pm \$1 pd to end v 9; M Coolidge by pm \$1 pd to 191 in v 8; Eliza Dodge \$2 pd to end v 9; A Simpson \$3 pd to end v 8; E C Gordon \$1 20c end v 9; T Eastman \$2 pd to end v 8; Mrs Berry \$1 pd to end v 9; E Edgerton by pm \$1 pd to end v 9; W and GCBreed \$; Co by pm \$1 pd to end v 9; D Fogg by pm 18c pd to end v 9; C Crawford \$1 pd to end v 8; L Packard by pm \$1 pd to 213 in v 9; J G Shute 67c pd to end v 8; J F Hall by pm \$1 pd to 191 in v 8; N Woodman by pm \$1 pd to 165 in v 7; J Hurd by pm \$1 pd to end v 9; H Graves by pm \$1 pd to end v 9; L Graves by pm \$1 pd to end v 9; Alaura Lawrence by pm \$1 pd to end v 9; Experience Billings \$1 pd to end v 6; Henry Daniels by pm \$2 pd to 215 in v 9; Reuben Watts by pm \$1 pd to end v 9; J A Spofford by pm \$1 pd to end v 9; C Harlow \$1 pd to 219 in v 9; Mary A Burnham \$1 pd to 219 in v 9; Thomas Pierce \$1 pd to 219 in v 9; J H Robins \$3 79c pd to 197 in v 9; H M Emery \$1 pd to end v 9; R E Benjamin pm Adams, Ms; D Marsh \$1 pd to end v 9, and 28 cents for "Watch," in full; M Davis by pm \$1 pd to middle v 8; Dr Anthony by pm 50c pd to 195 in v 8; E Caulfield by pm \$1 pd to end v 9; C Ford \$2 pd to end v 9, two copies; Henry Richards \$3 84c pd to end v 8; C Hammer \$1 pd to end v 9; S W Learned by pm \$2 pd to end v 8; M H Rich by pm \$1 pd to 189 in v 8; Wm Weybridge Vt, papers sent; Meriam and Willbur by pm \$1 pd to end v 9; F Goodenough by pm \$1 pd to end v 9; J Parker by pm pd 13c to end v 9; H & E Gifford by pm \$1 pd to 505 in v 9; J Bates by pm \$1 pd to 204 in v 9, and \$1 for "Watch"; K S Hastings by pm \$1 pd to end v 7; J Coburn by pm \$3 pd to Middle v 6, two copies.

Z Baker; pm Portsmouth N H; Warren White; C Swartwout and others; pm Mason N H; pm North Springfield Vt; G S Miles \$5, books sent; Peter, Hough; Jonas Wood, money entered in July last according to your letter; Samuel Chapman; D B Gibbs; Deputy pm General; pm Great Falls N H; pm Bristol N H \$2, much obliged; S P Clark papers sent to Shamrock Mills R. I. is this right?; W Goodenough all right now! P Benedict \$3, books sent; Henry Buckley by pm \$3.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 3.

Boston, Wednesday, February 26, 1845.

WHOLE NO. 199.

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Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, FEBRUARY 26, 1845.

Has the Bridegroom Come?

IS THE DOOR SHUT?—BOTH SIDES OF THE QUESTION.

As the above questions are beginning to be much agitated, it has been deemed expedient, to enable all to examine for themselves both sides of the argument to give, in connection the reasons for and against. We have, therefore, here presented the first of a series of articles from Brother Hale, on this subject, to which we shall append notes embodying the reasons why we have come to the opposite conclusions from those to which he has arrived. There are, however, many points broached by Bro. Hale, with which we fully agree, so that we shall pass over such.

BROTHER HALE'S ARTICLE.

There are three questions in which every Adventist must feel the deepest interest at the present time.—1. What is our position in the line of prophetic events, by which God has brought us down to the end?—2. What is our position in reference to the termination of the prophetic periods which we have supposed to bring us also to the end?—3. What are the duties which this position demands of us? and what are the particular trials to which it subjects us? 1. What is our position in the line of events? In reference to the bearing of the events brought to view in the history of nations, and the signs pointed out by the Savior, upon our relation to the end, there is no difference of opinion among Adventists. It exists only in reference to the particulars, the details, in the events which all admit, who admit them at all, cluster around the end itself. Let us come directly to some of these particulars—to the question, Have we had the event denoted by the cry, in the parable of the virgins? On this question three several opinions would be found to exist.—1. That which supposes the parable is not to be applied to the history of the people of God, in any of its particulars, but that it is only designed to exhibit the importance of a preparation to meet the Lord, as a general truth. 2. That which supposes the parable is to be applied in its particulars, but that the

cry has not yet been made. 3. That which takes the ground that the parable is to be applied in its details, and that we have had the cry, if, indeed, we have not advanced to a farther point in its fulfilment. To me the choice is only between the first and the last of these views, viz.:—That we are not to understand the parable in its details at all, or, that it is to be so understood, and that we have passed through its fulfilment, at least, to a point as late as that to which we are brought by the cry. [1] And although I could find no very great difficulty in accounting for all that we have experienced, should I adopt the first of these two opinions, as the special application embraces all that can be designed by the general application, and so must be the most safe; and, further, as the special application, which generally prevails among us, is the result of events in our history which were entirely unlooked for till they came, and which all must admit are remarkably in accordance with the successive steps marked in the parable, I must act on the special application of it, till some decisive argument from the word of God, or time, if it must be so, shall make it appear that that cannot be the true application. Should that be the case, I trust I shall not then, any more than at the present time, reject the general truth supposed to be intended.

That the discourse of the Savior, including the 24th and 25th chapters of Matthew, carries us down from his day to the end, no one will deny. That it was his design to inform his church upon the manner of his coming, and upon the dangers to which they would be exposed about the time of his coming, is also placed beyond dispute.

The parable of the virgins, which makes a part of that discourse, we understand as a distinct sketch of the Advent movement. It may help our memory and piety to repeat the illustration.

V. 1. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." Then—at the time when the faithful and the wise servants, having marked the signs which were to indicate that the Son of Man must be near, according to his word, are giving the meat in due season to the household; and the evil servant saith in his heart, My Lord delayeth his coming, and begins to smite his fellow servants, (the wise and faithful,) and to eat and drink with the drunken,—then the kingdom of heaven shall be likened unto the scene and the transactions, of which the Savior speaks, in which ten virgins went forth to meet the bridegroom. [2]

Among those who took a part in this movement, as among the servants whose office it was to give meat to the household, and also among the "all nations," (Matt. xxiv. 9,) who were to hate the disciples of Christ, and to whom the gospel was to be preached before the end, and who are to be gathered before the Son of Man, when he shall sit upon the throne of his glory; so among those who fulfil this feature of the kingdom of heaven there are two classes:—

Verse 2. "And five of them were wise," careful, "and five were foolish," careless.

Verses 3 and 4. "They that were foolish," careless, "took their lamps, and took no oil with them: but the wise," careful, "took oil in their vessels with their lamps." These lamps were evidently what we call torches, made by winding a bunch of flax or cotton upon the end of a stick, and saturating it with oil; and as this would soon burn out unless it were often supplied with oil, the oil in the vessel for that purpose, though a small matter in itself, was indispensably necessary. The omission indicated a want of hearty interest in the marriage arrangement. The lamp, or torch, as a symbol, doubtless denotes the Bible, as the oil

does grace. Grace is to the word, what oil is to the lamp. The vessels may denote the means of grace which are adapted and designed to make the word give light. It is the highest folly—the most fatal carelessness, as to the great purposes for which the word of God is given to men, to think of deriving light from it, while we refuse, through pride, fear, or the love of human praise, to avail ourselves of those means of grace which are necessary to the understanding of its lessons, the observance of its requirements, and the attainment of its promises.

It was the Bible alone which produced the Advent movement. Those who embraced the Advent doctrine were distinguished, from the first, by their strict regard for the Bible. This was exclusively peculiar to them. Every question was decided by that. No fair argument has ever been brought from that against their doctrine; and to this day the individual who is unfashionably familiar with his Bible, is sure to fall under the odium of their faith: and it was the supplying themselves with such means of grace—ministers—conference meetings—Bible classes—publications—religious associates, &c. &c., as harmonized with their supreme regard for the Bible, which served as the most severe test, upon the interest of the professed believers in the doctrine, in the great event of Christ's coming. This also was their grand offence against "the churches." And on the other hand it was the want of the oil in the vessels—proper means of grace—which has occasioned the declension of those who remained in "the churches," a declension which the individuals and the churches themselves confess and begin to deplore. [3]

Verse 5. "While the bridegroom tarried they all slumbered and slept." The wise slumbered, the foolish slept. Every one knows the difference between these two states, naturally; and between the states with which they correspond, spiritually, and every Adventist is familiar with the condition of things during the period to which it applies. "The bridegroom tarried." They must, then, of necessity have had a time appointed in which they expected him, for it would be nonsense to speak of a person tarrying who was not expected at any particular time. Its application to the case of the Adventists is too striking to need comment. [4]

Verse 6. "And at midnight there was a cry made, Behold, the bridegroom cometh! go ye out to meet him." If other parts of the parable had spoken of days or nights, it might be supposed at once that this "midnight" was a chronological mark; though it may be understood in that light, it is more likely to express the state of things when the cry is made—the security of midnight. Have we not had that cry? A query has arisen in some minds, whether we have had the true midnight cry, since it is found that "all" who were looking for the Lord were not particularly affected by the preaching of "the seventh month." But it is well known that the universal terms, *all*, *every*, &c., are not always to be understood in the absolute sense; (see Matt. iii. 5; John iii. 26; xi. 48; 1 Cor. x. 33;) and even if the term "all" is to be so understood in this case, is it not true that "all those" who went forth in the beginning of the Advent movement, also arose from their slumbering and sleeping in the seventh month? Certain it is that the "cry" originated, humanly speaking, and did its chief work in that part of the great field which was first visited with the Advent doctrine in its more general form. And as that was the only section in which the interest had passed the crisis, which was followed by the slumbering and sleeping, so it was the only one which could be, or needed to be, affected by the cry. Those who had not had time to fall into that state, after receiving the Advent truth, could not be aroused from it. [5]

If we have not had the true cry, it is difficult to determine why the Savior, in a discourse designed to guard his church against the dangers which they must be exposed to, at the period of his second advent, should not have warned us of such a false movement, as he must have seen it, if the movement of the seventh month be "a false alarm." As he has given us no intimation of such a counterfeit movement among his people, I must believe we have had the cry denoted in the parable. I do not see how we could have one bearing more of the genuine marks than that. But further, if we have not had the cry, that parable cannot be a sketch of our history; it must belong to another people and another time. Those who are denoted by these virgins must have had a time fixed in which they expected the Savior; as soon as that time passed, he must have tarried; and from that time, till the cry was raised, they all, i. e. a large proportion of the body, must slumber and sleep. All this must be found in their history, or the parable cannot have a special application. But the time in which we expected the Savior has passed, and the period since that should have been, with us as a body, an unbroken period of slumbering and sleeping, if we have not had the cry. Who, now, will presume to say that this has been the condition of the Adventists since the time passed in which they expected the Savior? It might as well be denied that they have ever professed to expect him. Just as certainly, therefore, as the Adventists have had the state of comparative listlessness broken, into which they generally fell, after the passing of their time, we have had the cry; for "while he tarried," till that was made, they slumbered and slept. Is it not as evident that we have had the cry, as that the virgins have gone forth to meet the bridegroom, or that we have had the tarrying time? Would it not be as dangerous to expect the cry hereafter as to look into the future for any of the way-marks by which we have been guided in the past. [6]

Verses 7, 8, 9. "Then [when the cry was made,] all those virgins arose and trimmed their lamps; and the foolish said unto the wise, Give us of your oil, for our lamps are gone out; but the wise answered, saying, Lest there be not enough for us and you, go ye rather to them that sell, and buy for yourselves." The "not so" of our version, supplied by the translators, gives the answer of the wise virgins a harshness that does not belong to it. The reading here used is authorized by the best critics. (See Dr. Clarke.) They had proceeded so far, as companions, and the wise would have aided the foolish, if it could have been done with safety to themselves; while they pity them, they give them the only advice which can be of any service. [7]

All this was fulfilled in the seventh month. The cry aroused all those who were first affected by the proclamation of the Advent doctrine. The Advent meetings were thronged. Those who had "slept" because they had denied themselves the only proper means of grace, came, in the full character of the foolish virgins: The preaching under which they sat was unsatisfactory, and their other means of grace (?) with their religious associates, had not only failed to aid them, but had been a positive hindrance. They must hear Advent preaching—join in their devotions—make them their associates. Confessing that all was darkness, they said almost in so many words, "Give us of your oil, for our lamps are gone out."

They were met by the Adventists in the full character of the wise virgins: "We cannot help you. Our destitution, our dependence, our necessities are so great, we are barely provided for, so as to hope in the mercy of God, 'Go ye to them that sell, and buy for yourselves.' In God only can you find help."

How is it that we can have forgotten these memorable traits in that scene! It seems as incredible as that the Israelites should have forgotten the awful splendors of Sinai, in view of which they trembled and durst not behold, so that before Moses descended, they had forgotten all the claims of the true God, and were dancing before the calf they had made!

Verse 10. "And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage: and the door was shut." The same carelessness which disposed them to go forth without oil, at first, seems to have marked this last effort also. The advice could not have been a mockery; they did not follow it as they should have done.

As this parable, viewed as an outline of our history, has been fulfilled, beyond dispute to my mind, down to a point as late as that to which we are brought by the cry, the only questions to which it can fairly give rise are these,—Has the bridegroom come? or, does the cry still present to us our duty:—Go ye out to meet him? And so far as our prospects, as to the nearness of the advent, and our duties, are concerned, it would make but little difference which of these positions we take. In either case we should be required to take a position of constant expectation. In either case the end of our probationary state is involved, and our work in behalf of the world must be, in the main, performed. [8.]

There is hardly room, indeed, since the parable has evidently been fulfilled down to the cry, for any other question but this—

HAS THE BRIDEGROOM COME?

The decision of this question must depend upon what is to be understood by his coming to the marriage. If it means his visible coming in glory, he has not so come. If it means some other event, which is to precede his coming in glory, though intimately connected with it, the bridegroom may have come in the sense of the parable. But will it not be *spiritualizing* to understand the text to refer to anything but his coming as the King of Glory? We have taken it for granted that it does speak of this, and have read the text, in our minds, as if it read, "And while they went to buy, the Lord himself descended from heaven with a shout, with the voice of the archangel and the trump of God—the dead in Christ were raised, those who were his among the living were changed, and these all were caught up together to meet him in the clouds, to be forever with the Lord." These are precisely the ideas we have attached to the words; but is there anything like them here? Certainly not. It will be seen, then, at once, as indeed the form of speech requires, that the parable is to be interpreted in the spiritual or figurative sense: and as no one supposes that Christ will be married, as human beings are married, the only point to be settled is, What is denoted by the coming of the bridegroom to the marriage?

In the interpretation of the parable, thus far, we have visible as well as literal facts to prove its fulfillment, and have therefore spoken in more positive terms than we may use in what remains. Though the facts to which we shall refer are as literal as those in the past, as they cannot, in the nature of the case, be visible to us, we must speak with more caution in speaking of their accomplishment.

That we may proceed intelligently, and for the particular benefit of those who may have forgotten them, I shall give an extract or two from Mr. Miller's rules of interpretation, which are substantially those of every judicious interpreter of the word of God:—"Figures sometimes have two or more different significations;"—"To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure; if it makes good sense you need look no further; if not, look again."—"Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures."

Let us proceed. As there is to be something in this movement in "the kingdom of heaven," which is to be "likened" to the coming of the bridegroom "to the marriage"—what may be denoted by that part of the scene? There are but two events which the coming of the bridegroom to the marriage can be supposed to denote.—1. The appearing of Christ to gather his Church to himself.—2. His actual inauguration, or coronation, as the Lord of the whole earth.

Now let us trace "the figure through the Bible." And where shall we find the appearing of Christ to gather his people, exhibited by the figure of a bridegroom coming to a marriage, or the act of uniting himself to them, at that time, exhibited by a marriage? The existence of such a case is unknown to me. I know that the relation between Christ and the Church is brought to view in connection with the relation of marriage; and the strongest case even of that kind is given by Paul, Eph. v. 23—25. But there is not even a metaphor here, much less a parable or allegory. A literal and well known fact is referred to, to show what should characterize another literal and well known fact. He refers to the subjection of the Church to Christ, to show the proper subjection of wives to their husbands, and to his love to the Church, to show the love husbands should cherish for their wives; and not to the relation of mar-

riage, to illustrate the relation of Christ to the Church. The figurative analogy between the two cases, as forms of speech, is entirely wanting. Besides, it refers to what then existed, in the Apostle's day, and not to something to take place in the future. [9.]

Again. It is assumed, that in the marriage of the Lamb, presented by the Revelator, the holy city, symbolized as the Lamb's wife, is a symbol of the Church, or at any rate, must comprehend the Church. Shall we suppose the bride to be the city, and the city the church, and apply the figure, in order to see the "good sense" it makes? To say nothing of the "sense" of making a figure of the explanation of a figure, we would ask,—If the bride—the city—is the church, who are the nations of them that walk in her light?—Rev. xxi. 24. [10.] If the city, the tabernacle of God, is the church, who are the "men" "his people," with whom the tabernacle or church is to be? Rev. xxi. [11] If the "wife" is the church, who are they that are called to the marriage supper of the Lamb, as guests? Rev. xix. [12] If the city is the church, who are they "that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city?" [13.] If Jerusalem which is above, the mother of us all, is the church, who are "the children?" and how could Isaiah say of her: "this is the heritage of the servants of the Lord?" [14] Compare Gal. iv. 26, 27, and Isaiah liv. 1—17.

If this is sufficient to show the "good sense" of this meaning of the "figurative word," when we "put it on your figure," shall we suppose the bride to comprehend both the city and the church, and see what "sense" it will make? We have only to apply the foregoing questions, varied to express this meaning, and we shall see that the consistency and harmony of the figure are equally destroyed. If the bride is brought to view in the figure, as both the city and the church, who are the other parties—"the children"—those of whom Christ says, "he shall be my son?"—"his people?"—"those who are called to the marriage supper?" &c. &c. [15]

And we know that in the interpretation of figurative language, parables in particular, "all its parts must be perspicuous and pertinent."—Horne. But we may add here, that the manner in which the parable closes does not appear to coincide with events which take place at the actual appearing of Christ, according to other portions. When he appears it is "to execute judgment." The judiciary trial and decision having been previously made by "the Father," "the Son" carries the decision into effect. And so in the case of the evil servant, at the coming of his Lord, he is cut asunder, and his portion is appointed with the hypocrites, where there are weeping and gnashing of teeth. The unprofitable servant, in the parable which follows that of the virgins, is treated in the same manner. But in this parable, after the bridegroom has come, and the door is shut, there is the common mark of a revival of religious interest. Prayer is heard: "Lord, Lord, open unto us." If the coming of the bridegroom denotes the actual coming of Christ, and the shutting of the door the rejection of the wicked, to be left here to perish, is it possible, that after Christ has appeared, and the dead are raised, and the righteous caught up to meet the Lord, that such a state of things can exist? [16] To me it seems impossible. It would seem to coincide much more naturally with the judiciary trial which precedes the execution, (the judgment which begins at the house of God,) than with the execution itself. [17] It seems impossible to get to that point, by any figurative exhibition of the scene that agrees with this under consideration, without referring to the other parable of the marriage, to the fate of that one of "the guests" which had not on the "wedding garment." "Then (when the King came in to see the guests) said the King to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Matt. xxii. 11—13. That must coincide with the execution of judgment by Christ, as the office of the King does with the preliminary decision of the case. In this parable of the virgins no such execution of judgment is expressed. [18.]

Again.—Supposing that the appearing of Christ, as the Judge, is denoted by the coming of the bridegroom, and the execution of judgment, at least in the case of the righteous, is denoted by the shutting of the door, it is difficult to harmonize the words of Christ in Luke xii. 35—38, which were certainly

spoken in reference to his coming, if they were not a part of the same discourse that Matthew records in the 24th and 25th chapters. Compare Luke xii. 39-46., and Matt. xxiv. 43-51. In Luke, the point in the figurative representation of the truth, at which the saved actually meet the Lord, is at his "return from the wedding." Now we know that the successive steps of the marriage scene are these.

1. The coming of the bridegroom to the marriage.
2. The marriage itself. 3. The return from the wedding. [19]

We would ask, then, is it natural, is it like him, i. e. if we suppose these several particulars were designed to be applied in the interpretation, to speak to us, by a reference to two different points in the same imagery of only one event? [20.]

To be continued.

NOTES ON THE ABOVE.

NOTE 1. We also subscribe to the last, believing that the parable is to be applied in its details, and that we have advanced as far as the giving of the cry, "Behold the Bridegroom cometh," &c., so that Christ may now at any moment appear. But we give the details of the parable a somewhat different application.

NOTE 2. The question may here arise whether the whole parable is applicable only to about the time the evil servants are eating and drinking with the drunken, and the Lord comes and cuts them asunder; or whether, when the Lord thus comes, the likeness of the kingdom of heaven to this parable is then perfected—the last event in the given history corresponding with the last point brought to view in the parable, so that then it may be said the kingdom of heaven is likened to it. We find that in all the other parables which carry us down to the end of the world, that they cover the whole period of the gospel age. And if the parable of the ten virgins does not, it is an exception to the general rule. Thus in the parable of the sower, although the husbandman has but one time to sow as well as one to reap, yet in the application, while the reaping time is the end of the world, the sowing time extends from the time of Christ's first, to his second advent. So with the mustard seed, it continues to grow throughout the gospel age till it becomes the greatest of herbs. So also with the leaven hid in meal, the treasure hid in a field, the net cast into the sea, the laborers in the vineyard, the nobleman going to a far country, &c.; they all extend over the whole space of time to Christ's return. Therefore, as we are to understand all parables on the same principle that the Savior explained one, and reasoning from analogy, this parable may extend over the same period, being consummated at Christ's coming, so that then the kingdom of heaven is likened to it.

NOTE 3. The question here arises, Who are the wise and foolish virgins that went forth to meet the Bridegroom? All will admit they must be of one of two classes. They must either consist of all who have endeavored to secure to themselves an eternal inheritance, and thus to participate in the marriage supper of the Lamb, so that in that sense they went forth to meet the Bridegroom; or they must include only the wise and foolish who have embraced the doctrine of Christ's immediate appearing. If they belong to the former class, then the evil servants who say in their hearts "My Lord delayeth his coming," smite their fellow servants, &c. are all ungodly professors, & must be the same as the foolish virgins in the parable. But if they are of the latter class, and the discourse and parable synchronize, it follows that we are to look only among the Adventists for the foolish servants. But we cannot see how the kingdom of heaven can be likened to this parable unless the discourse and parable synchronize; and we are not prepared to say that those in all the churches who have denied the Lord's coming and driven out those

who have looked for him, are not comprised among the evil servants and the foolish virgins.

NOTE 4. For the Bridegroom to tarry, there must of necessity be the passing by of a time when he was expected. The primary meaning of to tarry, is, "To stay, to abide, to continue, to lodge," i. e. longer than the person was expected thus to abide. If then the Bridegroom was expected at several different times, when would it be true that he tarried? It is evident that he would first seem to tarry at the passing by of the first expected time, and as each time should pass it would be more and more fulfilled. And we cannot see how it could be true that the Savior did not tarry with the first disappointment his church experienced respecting his coming.

Thus we find the children of God were early indoctrinated in the belief of the coming Bridegroom; and they lived in a waiting, watching time in expectation of his appearing. It seems to have been the design of God, that his children should ever thus have lived; and consequently, we find that in no past age of the world were the prophecies made so clear that Christians might know the Savior would not come until about this time,—the then distant future. Had they known this, their sleep would have been the more sound. But the vision was sealed up to the time of the end; and in the bestowal of light, God has never granted a full supply all at once; but he has given just enough, so as best to keep alive the hopes of the church in the nearness of his coming.

Thus we find the church in Thessalonica were expecting the Savior in their day. To correct this mistake, and yet not blast their hopes by the assurance that the day of the Lord was eighteen hundred years distant, Paul simply says, that "That day shall not come, except there be a falling away first, and that Man of sin be revealed" who will be destroyed by the brightness of Christ's coming. The church then began to watch for the appearing of the Man of sin as an evidence of the Advent, not knowing how long before he would arise, nor how long he would continue. Then God permitted the chronology of the text in the Septuagint version to exceed that of the Hebrew text, so that in a few hundred years the impression became prevalent that the world was then about 6000 years old, and that Christ must certainly then come. But the time passed, the Bridegroom tarried. Then arose Origen and other spiritualizers in the church, who began to deny the doctrine of the regeneration of the earth; and the church began to slumber over the question of the Lord's return. Then the Man of Sin arose: this revived the hopes of a few, who saw that Christ must come to destroy him. Then the church was driven into the wilderness. But from the tenth to the twelfth century, the expectation of the Lord's return was again revived. It was thought that the 1000 years, or the 1260 years of the Apocalypse would then expire and usher in the expected advent; and far and wide the expectation spread. But again the time passed by—the Bridegroom still tarried; and the church fell into a more profound repose than before. Then the Reformation of Luther began to dawn; and with it the hopes of the church again revived. It was plainly seen that the church was coming up out of the wilderness leaning on the arm of her beloved; and again the expectation went forth of the Savior's near approach. The belief was so prevalent that many committed the grossest excesses, and even attempted to prepare the way by fire and sword for the setting up of God's kingdom. In England they were known as the fifth monarchy men; in Germany they took the city of Munster, and held it above a year. But those days all passed away, and still the Bridegroom delayed

his coming; and again the church partook herself to her repose. And so profound had become her slumbers, that the belief almost universally prevailed, that the Lord *could not* come for 1,000, or 360,000 years; or perhaps never. The belief in the immediate coming of the Lord, which had animated the hopes of a larger or smaller portion of the church since the days of the Savior, had almost become extinct on the earth,—so true was it that while the Bridegroom tarried, they all slumbered and slept; and when the present movement commenced, it was during the grossest midnight darkness on the subject of the Advent.

NOTE 5. We have arrived at a somewhat different conclusion respecting the application of this part of the parable. In the warmth of our feelings during the progress of that holy and soul reviving work, we were led to regard that movement as the "true and only midnight cry," although we had previously supposed it had already been given. But since we have had more time to compare the parable with that application, we find so many points which were then only partially and locally fulfilled, and which, by another application, have been so completely, extensively, and universally fulfilled, that we are necessitated by what we believe to be the imperative word of God, to regard that movement, not as the whole and final, but as a part of the great cry which in these last days has been heard in all lands, and has aroused the world; so that the Lord may now come at any moment.

First. This cry was to be made at *midnight*. This must either denote a state of security respecting the coming of the Lord, or it must be at the midnight of a prophetic day. According to the Bible, an evening and morning constitute a day. Thus it was with the 2300 days; in the original it reads 2300 evenings-mornings. The cry of the seventh month was not a time so remarkable for the security of the church and world, as was the time when it first began to be proclaimed, "Behold the Bridegroom cometh, go ye out to meet him," which has been sounding over continent and ocean for these last few years. If therefore that was the cry, it could have been only midnight in the time of a prophetic day. But how did it thus compare? If it was the midnight of a prophetic day, as the evening precedes the morning, the evening of that day must have begun at the close of the last preceding day, which must have been March 21st, with which terminated our published time. Consequently the night would cover the first six months of that day, and midnight must be at the end of the first three months. If, then, that was the midnight, when the cry was given, it must either have then commenced, or it must then have been sounding in its greatest clearness; and by the end of that night the Bridegroom must have come. But the coming of Christ in the seventh month, was preached not only before the midnight of that day, but even before the day commenced. Nor was it then sounding with its greatest clearness; for it produced but little sensible effect, until the Exeter campmeeting in August, after the midnight had passed by; and its greatest power was exhibited just before the morning of that day. We are constrained to locate the commencement of the midnight cry at the time when the world and church were first startled from their carnal security by the proclamation of the Bridegroom's coming, the sound of which has continued its thundering peals in their unwilling ears, even until the present moment.

Again, that cry was to startle ALL, both wise and foolish virgins, from a state of slumbering and sleeping. Such has been the effect of the proclamation of the coming of the Bridegroom on the world; it literally found ALL slumbering and sleeping over this great question. But the seventh

month movement did not find *all* asleep, as did the first preaching of the advent near. Multitudes had never lost their interest or relish for these great truths; and the thundering tones that proclaimed the coming of the Holy One, had not ceased to reverberate throughout the land. In this respect, therefore, the application can be only local and partial; while the former application is literal and universal.

Again. The cry that was to be made at midnight, was to be given in these words, "Behold the Bridegroom cometh, go ye out to meet him." Now God so orders his providence, that we can never have but one complete and full fulfillment of any prophecy: otherwise, we might be forever in the dark respecting its true application. Therefore one of the prominent characteristics by which the midnight cry should be known at its sounding, would be its being given in the above language; and a cry given in other language could not be the true midnight cry. Now was a cry in these words ever before given at any former period of the church? No, we have no evidence that it ever was. In the days of the apostles it was "The coming of the Lord draweth nigh," "The kingdom of heaven is at hand," &c, but not a syllable is recorded about the coming of the Bridegroom. Again, in the third century, and in the tenth, and in the Reformation, they were looking for the setting up of the kingdom of heaven; but no evidence have we ever seen that the cry "Behold the Bridegroom cometh," &c., was at any of those times ever lisped. But in these last days, since the darkening of the sun, the cry has been heard, feebly at first, and becoming louder and more extensive, until its deafening notes have reverberated to every corner of the earth. All the modern writings on this subject, in Europe, have teemed with this cry; it has been their chosen motto. Books have been written and published in almost every country in Europe; and England, with which we are more familiar, it has electrified from its centre to its circumference, every where proclaiming the cry in the language predicted. This has been the favorite theme with our literalist brethren there, who are looking for the personal advent as the next event, as well as with a smaller body of our own brethren. In our own country also, the proclamation of the coming King has been given in the same words. If, therefore, the seventh month movement was the whole of the midnight cry, it presents us with the strange anomaly of a cry in the language of a previous cry which had more extensively prevailed; so that that would give us two midnight cries. But the cry of the seventh month was not so much a cry, "Behold the Bridegroom cometh," as it was, "Our Great High Priest will come out of the Holy of Holies to bless the waiting congregation, on the tenth day of the seventh month of the Jewish sacred year;" and it did not even extend to Europe where the Advent movement first arose. As therefore the seventh month movement was not so much in the language in which the cry was to be given, and as it was a local and partial cry, we are constrained to regard the greater and more universal cry which has gone over the world, as the cry which was to be made, "Behold the Bridegroom cometh." Other difficulties will be seen in the subsequent notes.

NOTE 6. To deny that the cry has been given, and thus to look for the cry in the future, would be to deny that the Lord could come until it should be given, and would be dangerous in the extreme. Besides, if it were to be given in the future, as it is to be given in the same words as the cry has been sounding in so long, none could distinguish it from the one in the past. And as they were to be all slumbering and sleeping when it is given, if we have not had the cry, it cannot be given for years to come;

for a long time must pass by before all would again sink into such a profound repose on this question, as its first proclamation found the world. We therefore cannot believe we have not had the cry.

NOTE 7. "Then all those virgins arose and trimmed their lamps." This was to be a characteristic consequent on the cry. And the fulfillment of this feature will, as much as any, enable us to decide whether the movement of the seventh month was the whole of the cry, or only a part of the great movement that has aroused the world. But that movement was confined entirely to this portion of America, producing no effect whatever in other parts of the globe. There are thousands of Adventists in Europe, and in England, in particular, who are looking for the Bridegroom as the next great event; and there are a large body of our own brethren there. And although this view was published there six months before the time, yet it exerted no influence there, as our brethren write us, and as brethren from there testify to us. Are we prepared to take the position that there are no virgins, except in this country? But even if all Adventists in other countries were only foolish virgins, they must have then arisen and trimmed their lamps, if that was the whole of the cry; for all those virgins arose. And even in our own country there were many Adventists who were unaffected by it, who must have been moved, if it was the cry, even if they were foolish virgins. And there were great multitudes who then needed no arousing, not being at all remiss in their watchfulness. It will therefore be seen that the seventh month movement does not of itself correspond with the terms of the parable in this particular. But when this movement is considered as an additional note of warning, and a part of the great proclamation, there is no such want of a literal correspondence. Wherever that has been sounded, it has found all fast asleep, the wise and foolish. But that was not a limited, a partial, or a local cry. It has sounded over all lands, penetrated every continent, and reached every island, and every where the proclamation has been, "Behold the Bridegroom cometh, go ye out to meet him." And the consequence has been, that all those virgins have arisen and trimmed their lamps. That proclamation has been universal; and every where it has arrested the attention of all,—one portion of the virgins seeing the light, and joyfully receiving it, and another portion unable to see the evidence, and walking in darkness, or bitterly opposing it. The attention of the opposition has been so universally arrested, that it would be difficult to find an individual in the civilized world, whose attention has not been more or less called to it.

"And the foolish said unto the wise, give us of your oil, for our lamps are going out." When were the foolish virgins to ask for oil, or light? During the sounding of the cry. We thus saw them asking for light during the seventh month movement; but we also witnessed the same all along through the sounding of what we deem the true midnight cry. And, alas! the lamps of many such have gone out. When they have been directed to God and his word, who alone can sell the grace they needed, they have gone to other places to buy, have gone out from us because they were not of us; and when the Master shall come, they will be shut out.

We will recapitulate a few points. We can consider the seventh month movement only as a part of the midnight cry of the coming of the Bridegroom. And first, It was to be while the Bridegroom tarried. Previous to the cry of the seventh month, He could hardly be said to tarry, in reference to the prophetic periods, as we understand our own time; for it began before the end of the Jewish year, with which we supposed the 2300 days

would terminate; and the seven times as we understood them, fairly extended to the seventh month, when that cry ended. But the great movement was during the tarrying of the Bridegroom, in reference to all the periods at which he had been expected by those who had gone out to meet him, in all ages.

Again. It was to be made at a time when all slumbered and slept. The cry of the seventh month was made at a time when there was great interest on the subject of the advent, more so than there had been at any time previous to the last few years, for centuries. But when the proclamation of the coming Bridegroom began its mission over the earth, all were literally asleep.

Again. The cry was to be made, as we have seen in time of a midnight security. The cry of the seventh, was a time of less security, than the time when what we regard as the midnight cry went forth, when hardly any dreamed the advent could be within centuries of us. Again. The language in which the cry was to be given, has been characteristic of the whole advent preaching; whereas, had the seventh month cry been the whole, instead of a part of the midnight cry, that language should have been confined to that cry, as it was not. Again. ALL the virgins were to arise, &c. In the seventh month movement, that was true of only a small part of those, who, in all parts of the world, have arisen and trimmed their lamps in reference to the Bridegroom's coming.

Now, upon the principle that every word must have its fulfillment, and that if one jot or tittle, a single word, lacks a fulfillment, we must look for another event; when we are called to choose between an occurrence that is only an approximation to a complete fulfillment, and one that literally fulfills it in every particular, we cannot hesitate long in deciding for the latter.

NOTE 8. This is a question respecting which there is here no difference of opinion. It is agreed that the cry has been given: but we believe it continues until the Lord shall come, while brother Hale considers it past. We also believe that but little more can be done for the church or world, although some more guests may be compelled to come in while time remains, to gather them from the highways and hedges. And as the Savior is now at the door, it must needs be a time of constant expectation.

NOTE 9. What is the Bride? There is but one portion of scripture where the city is referred to as the bride,—the 21st of Rev. John says, 2, 9, 10, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit into a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

This is the only place where the city is referred to by this figure. But it is by no means certain that the bride is not the church descending with the city. In Rev. xix. 8, we read that to the Lamb's wife, it "was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints." Now are the walls and streets of the city to be arrayed in the righteousness of the saints, or are the inhabitants of the city? If the latter, then the saints must be the bride.

But if because the city only is mentioned, no allusion is made to its inhabitants, it will also follow when it is said Jerusalem stoned the prophets, refused to let Christ gather her children together, was admonished to cleanse her heart, &c., that no reference could then have been made to its inhabitants.

But if the city alone is here referred to under the

figure of the bride, if no other object can be referred to by the same figure, it would be difficult to explain other scriptures. For if it must always be confined to the same object, it must also follow that the bride, the wife, that to which Christ is espoused, or married, must also be the same subject of discourse. But the city, the land, and the people are each referred to under some of those figures; so that the application cannot be confined to one. The allusion to the city we have already considered. That to the land is brought to view in Isa. lxii. 4, 5. "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

The following passages refer more particularly to the church. Isa. liv. 4-6. "Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel, the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God." Jer. ii. 2. "Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land not sown." The walls of the city never went into the wilderness: this therefore refers only to Israel. iii. 14, 20. "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord." Hosea ii. 15, 16, 19, 20. "And she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call me Ishi; my husband, and shalt call me no more Bali, my Lord. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies; I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." This looks very much like the union of Christ and his church, "at that day," under the symbol of "a marriage." 2 Cor. xi. 2. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." This looks like an illustration of the same union by a similar figure. Eph. v. 23, 27, 31, 32. "For the husband is the head of the wife, even as Christ is the head of the church." "That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." This looks as though the presentation was future at the time it was written, and was not entirely confined to the apostle's day.

Now here are scriptures where the church is expressly referred to under the symbols of the marriage relation, and where no reference can be had to the city. But in the only passage where the city is referred to as the bride, it will be seen that the language comports with that in other texts, where

the inhabitants are included in reference to the city. Now shall we overlook all these passages; or shall we understand the reference to the bride in Rev., in a manner to harmonize with these? We have no hesitancy in deciding for the latter. But even if the city alone is the bride, how can the coming of the Bridegroom have yet taken place? As we understand it, the disposal of these texts settles the entire question.

Another great point at issue is, What are we to understand by the coming of the Bridegroom? If it is his literal coming, he cannot yet have come; if it is some previous act, it must transpire before his personal coming. To enable us to understand how parables are to be interpreted, it may be well to consider how our Savior was in the habit of explaining parables. He said on one occasion, Mark iv. 13, "Know ye not this parable? and how then will ye know all parables?" We thus learn that all parables are to be known, or understood, in accordance with the same principles of interpretation, upon which our Savior interpreted the parable that was spoken in connection with the remarks above quoted. The points in this parable were the sower sowing seed—the word: and the different soils or places in which the seed was sown—denoting the different classes of hearers of the word. Each of the prominent points received a corresponding application. This will be made more evident by another parable, and our Savior's divine application of it in Matt. xiii. 24-30. The following are the several points presented and explained, viz:—

1. The householder—The Son of man;
2. The good seed—The children of the kingdom;
3. The field—The world, or habitable globe;
4. The enemy—The devil;
5. The tares—The children of the wicked one;
6. The harvest—The end of the world;
7. The growing together of the tares and wheat till the harvest;
8. The reapers—The angels;
9. The binding the tares to burn—The gathering the wicked out of the kingdom.
10. The gathering the wheat into the barn—The redemption of the righteous, and their shining as the sun in the kingdom of their Father.

Thus only the prominent points of the parable are noticed by the Savior. It does not therefore follow that other points legitimately connected with the figure on which the parable is founded are also to have a corresponding application. Now if we have any right to go beyond the points of resemblance in the figure brought to view in the parable in one particular, we may by the same rule extend the points of coincidence to any extent we can find a resemblance. And if we have no right to go to all the particulars not noticed, we have not the right to look for a corresponding application of any not thus brought to view. The husbandman sows the seed in a field at a set time, as much as the harvest is at a set time; but we have not therefore a right to contend that in the application the sowing of the children of the kingdom in the world is all at one time; for while the Savior explains the harvest to be the end of the world, and shows the application of the husbandman, the seed, and the field, he says nothing about the sowing. We however know in this case that in the sowing, the figure and fact do not compare, as the harvest does; the former, instead of being at one time, as in the figure, being a progressive work, continuing through the gospel age.

Nor are we to bring to view any of the minutia of the figure not presented in the parable. We therefore look for no correspondence between the figure and fact in the ploughing the soil, threshing the seed, &c., &c. If we were necessitated thus to

carry out one parable, we must all; and as the same classes of persons are represented by different figures, if we suppose an action corresponding in the fulfillment to all the points of the figure, we must suppose that the same persons are separated as wheat and tares, as sheep and goats, as good and bad fish, &c.; and that they are drawn to shore in a net, are reaped with a sickle, &c., and all at the same time. But no one would contend for such a corresponding action in their fulfillment. Indeed, the two foregoing parables, if thus carried out, would conflict with each other. For in the first, the "seed" is said to be "the word," and the soil on which it is sown are different classes of hearers; but in the last the "seed" are the two classes of mankind, and the field the world: so that what is the soil in which the seed is sown in one parable, is, in the other parable, the seed which is sown in the soil. It will thus be seen that parables are only designed to teach great truths which are aptly illustrated by the prominent points in the parable.

We are now prepared to consider the parable of the ten virgins. The kingdom of heaven will be likened to this parable, when? When one servant is giving meat in due season, and the other is uniting with the drunken? It does not so read. It is when the Lord of that servant comes and cuts him asunder, that is the antecedent to "then," when the kingdom of heaven is to be likened to it. At any previous time the likeness is only partial and incomplete. And as, when the Lord comes, the kingdom of heaven is likened to this parable, or the likeness is to be then complete, it follows that the last act brought to view in the parable must correspond with the last event brought to view in connection with the Lord's coming, or it could not be an appropriate illustration. Now unless there is a parallelism between this parable and the previous discourse, it will be difficult to conceive how the one can be a likeness of the other. And if there is a parallelism, must they not both cover the same extent of time? If they are thus parallel, then the coming of the Lord to cut asunder the evil servants, and the coming of the Bridegroom with the shutting out the foolish virgins, must synchronize. And if the coming of the Bridegroom is not the coming of the Lord, then the coming of the Lord is not brought to view in this parable; and how then can it be said that the kingdom of heaven is likened to it at the Lord's coming to cut the evil servants asunder? Would a parable be given to which to liken the kingdom of heaven at the Lord's coming, without his coming being brought to view in the parable? But lest any question should arise as to what we are to understand by the coming of the Bridegroom, it would seem that it should all be removed by the application which the Savior himself makes of it. After showing how the foolish virgins were shut out, because they were not ready at the coming of the Bridegroom, he adds, "Watch ye therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Wherefore are we to watch on account of not knowing the time of Christ's coming? "Therefore," i. e. because the foolish ones were shut out for not being ready when the Bridegroom came. Must not, therefore, this symbolize his coming?

Again, we are to remember that our Savior does not say the kingdom of heaven shall be likened to an eastern wedding; but only to certain points in connection with such an event which he expressly points out. Upon the principle then that our Savior explains parables, we are to look for resemblances only respecting those expressly named. There is nothing said about the betrothing or courtship, the ceremony, the return from the wedding, the bride, the guests, or the friend of the bridegroom. We have, therefore, no speculations to offer on any of

those points. And we conceive it to be as irrelevant to this parable to add to it one of those points, as it would be to add them all. For as in one parable our Savior expressly defines the seed to be men, and in another explains the men to be the soil in which the seed is sown, so in this case—all the redeemed are compared to wise virgins, and in another place they may be spoken of as betrothed to the Lord—his espoused.

It seems by our Savior's previous discourse, that there were two great errors into which believers would be in danger of, immediately preceding his coming; in view of which he cautions us to take heed that no man deceive us. We are not to believe, then, when any man says, Lo here is Christ, or there; and the very elect are in danger of being deceived. "Wherefore," he says, "if they say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not." The desert and wilderness in the east are somewhat synonymous; and we see how some of our brethren forget the injunction to "go not forth." And is there not also danger in believing he is in the secret chambers? And how can it be taught that he is in the secret chambers at this crisis, unless it is said that the Bridegroom has come?

We regard these admonitions of our Savior as spoken for the sole purpose of guarding us against believing the Savior had come in any sense whatever until he shall come as the lightning shining from the east even unto the west.

NOTE 10. May not a city include its inhabitants, and yet its inhabitants be also said to walk in the light of the city? The Lamb is the light thereof; and even if the church was the whole of the city, it would not prevent them from walking in the light of the Lamb which is the light of the city. If we speak of a beautiful city, all understand that we speak of it independent of its inhabitants; but if we say a moral city, all understand that we refer only to its inhabitants. Therefore when John saw in vision the holy city, may it not be spoken of in reference to its inhabitants? And although he saw in vision the city itself, did he not also see it with all its inhabitants descending with it, so that it would be in reality the bride? But can we suppose that only the walls and streets of the city are referred to under the figure of a bride? There is certainly nothing in the text to disprove that John saw the city and its inhabitants; and as the saints are to be caught up to meet the Lord in the air, and the city will not descend until after this, will not the saints actually descend to the earth in the city when it shall come down?

NOTE 11. If John saw and spoke of the city inclusive of its inhabitants, we cannot see as it therefore follows that when its inhabitants are separately referred to, that the city, aside from its inhabitants, is alone meant.

NOTE 12. If the marriage denotes only the eternal union of Christ and his saints, may not the saints who are called to the marriage supper of the Lamb, be the bride?

NOTE 13. This is upon the supposition that the church is the whole of the city; whereas they are only its inhabitants. Jerusalem went out and was baptized of John in Jordan—Matt. iii. 6. This could refer only to the inhabitants; and we might ask, with the same propriety, if the inhabitants are Jerusalem, how they could have returned again into Jerusalem? Again, Matt. viii. 34, "And behold, the whole city came out to meet Jesus." And yet those that came out, although they are here called the city, would be the ones that would again enter in through the gates into the city. The difficulties are the same in either case; and if we would make "good sense," must we not interpret such passages in accordance with the usage of language?

NOTE 14. If Jerusalem is necessarily the bride because she is the mother of us all and we are children, it would make our elder Brother our father. This would be a serious objection upon the principle that the children cannot be the bride. But in the use of symbols, what is at one time spoken of as our father, may be at another as our brother, or our husband—the sacred union being illustrated by all these endearing relations. But upon the principle that the children cannot be the bride, how can our father be our brother?

NOTE 15. Because if when the city is referred to as the bride the church is included, it does not also follow that the bride must include the walls of the city, any more than the walls are included when the whole city came out to meet Jesus. The former questions were asked upon the supposition that the church is the whole of the city: these are asked upon the supposition that the bride includes both the church and the city: neither of which positions do we subscribe to. We believe the city includes the bride—not the bride, the city: that the city includes the church—not the church, the city. We cannot see that this position is met by either of the above suppositions, respecting which these questions are asked.

But we conceive the true solution is that the endearing union of Christ and his people in their eternal state, can only be illustrated by all these endearing relations; and therefore it no more follows, because the church is spoken of as the guests at one time, that it is not also spoken of as a bride at another, and children at another, than it does—because the children of this world are spoken of at one time as the soil in which the seed is sown, and in another as seed sown in a field,—that the different figures do not refer to the same thing.

NOTE 16. It is to be remembered that the foolish virgins are expecting to be saved at the coming of the Lord. And it therefore by no means follows that at the Lord's appearing, and the ascent of the righteous, their first feeling would not be one of astonishment at their being left, and which might result in an immediate call for mercy. But on seeing the helplessness of their condition, they would then be filled with despair. There seems to be no trial after the Bridegroom comes; for only those who were ready when he came went in with him; and this cry is after the door is shut. The decision must therefore be completed at the Bridegroom's coming. And if the stupendous scenes of the Advent are likened to this parable, is not the cutting the evil servant asunder proportionally likened by the decision pronounced against the foolish virgins? But if the foolish virgins are thus to cry before the Lord comes, must not his coming be delayed to witness it? And such a cry has not yet been heard? Again, the wise virgins went in with the Bridegroom. Therefore if the Bridegroom has come, the wise virgins must now be where he is. But they have not yet left the earth, nor has the Bridegroom come to the earth.

NOTE 17. How does the judgment begin with the house of God? Does it not precede that of the wicked by 1000 years?

NOTE 18. Although no execution of judgment is expressed in the same words, yet is not the same expressed by the Bridegroom's remark, "I never knew you?" And does not the chronology of each parable denote that the time of each event is the same? In Matt. xxiv., when the door is shut, and before the marriage is consummated, the foolish virgins cry for admittance and are refused; and in an eastern wedding they would be unlikely to knock when the ceremony is over. So in Matthew xxii., it is when the King comes in to see the guests that one is bound hand and foot and cast

into outer darkness, and consequently it is also before the consummation of the marriage; for the guests are inspected previous to the ceremony. But on reference to the parable it will be seen that the one who had not on the wedding garment is the representative of all the wicked. After the King had sent forth his armies, and destroyed those murderers, and burned up their city—the destruction of Jerusalem,—he sent out his servants to gather in all they could, that the wedding might be furnished with guests. This gathering in must therefore extend from the destruction of Jerusalem to the end of the world. But they gathered in all, as many as they found, both bad and good. Then the King came in and condemned him who had not on the wedding garment—the one being the representative of the many, according to our Savior's application of it; For says he, many are called, but few are chosen. It therefore follows, in accordance with this parable, all the bad, as many as are found, must be cast into outer darkness, where shall be weeping and gnashing of teeth before the wedding can take place. And this is also in accordance with the time of the wedding in the 19th of Rev. There we read that this is to be consummated, when God "hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand," and the smoke of her torment has begun to ascend forever and ever, and the Lord God Omnipotent reigneth; then we are called to "be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."—v. 1—7. How then can his coming to the earth be likened to a return from the wedding, when the wedding itself is after the beast and Man of sin have been destroyed by the brightness of his coming?

NOTE 19. It will be remembered that in this parable to which the kingdom of heaven was to be likened, no reference was made to a return from the wedding. Consequently this is not a point in the illustration. But if this point was to be added, and the figure of the wedding was to be carried out, we should be under the necessity of supposing that the return of the Bridegroom was to his Father's court. For in an eastern wedding, the bridegroom returns from the wedding to the place from which he went to the wedding. But it is not said in Luke xii. 35—38, that the kingdom of heaven shall ever be likened to the return of a lord from his wedding; nor that the disciples are ever to watch for the Bridegroom's return from the wedding. Had that been written, there would have been some ground for the argument. He commands us to wait as men wait for their lord; and he says as those servants are blessed, who shall be found watching when their lord returns, so "Be ye ready also for the Son of man cometh [it is not returneth] at an hour when ye think not."

Now what is it our Savior is endeavoring to impress upon his disciples at this time? It is evidently the necessity of watching. He has therefore selected one of the most striking figures that could be drawn from eastern customs. But if he had intended to teach that this watching would be for His return from the wedding brought to view in Matthew xxv., would he not have explained that the kingdom of heaven would be likened to it? And as no such application, or intimation is here or any where else even hinted at, shall we rest satisfied with teachings based on such evidence? We feel that we need some greater assurance for our hope.

The language of this discourse is in some respects similar to that of Matt. xxiv. But does it follow that it is a part of the same discourse? The discourse recorded in the 24th of Matthew, is recorded by Luke in his 21st chapter. And would he record parts of

the same discourse in two different places? We must suppose this, or else suppose that he used similar language on different occasions. That he did use similar language on different occasions is shown from Luke 17th and 21st chapters. There the same subject is brought to view; but the discourse in the 17th chapter (see verse 20,) was in answer to the demand of the Pharisees when the kingdom of God should come; while that in the 21st chapter was in answer to the question of his disciples, what should be the sign of his coming and the end of the world? It does not therefore follow that a similarity of language, or a reference to the same subject, proves it a part of the same discourse. But the discourse in Luke 12th, (see verse 13) was in consequence of the request of one present that Christ should speak to his brother to divide the inheritance with him; and not an account of the reference to the end of the world. We can therefore find no evidence that the two are parts of the same discourse; or that the coming of the Savior here brought to view is a different coming from that of the Bridegroom in the parable of the virgins.

NOTE 20. If our Savior ever does refer to different points in the same imagery to illustrate the same event, he may in this case. We have already seen that in two parables, what is the seed sown in the soil in one parable, is in the other, the soil in which the seed is sown. We therefore find that it is like our Savior to make use of different points in the same figure to illustrate the same event. Even in the case before us, in Matthew xxv., he cautions his disciples because those virgins, only who were ready went in with the Bridegroom to the marriage, therefore watch ye, "for ye know neither the day nor the hour wherein the Son of man cometh." And in Luke xii., he says, as those servants were blessed whom their lord when he returned from the wedding found watching, therefore "be ye ready also: for the Son of man cometh at an hour when ye think not." Can there be any question that the same coming of the Son of man is referred to in both these places? But why should the Savior make use of two figures to illustrate the same coming? For the same reason that he refers to the various events under such a great variety of figures, that his teachings may be the more vividly impressed upon the mind. And as the watching of virgins for the Bridegroom, and the watching of servants for their lord, are the two most striking illustrations to impress upon the mind the necessity of watchfulness for the coming of the Lord, therefore our Savior has made use of both figures to illustrate the same event.

From the Morning Watch.

Is The Door Shut?

The present movement, relating to the closing of the door of mercy, consequent upon the assumed fact, that the cry, given in the seventh month, was the true, and final "Midnight Cry," seems to demand of us, as watchmen, a distinct and full expression of our views respecting it.

It is assumed, that the details of the Parable of the Ten Virgins were literally fulfilled in the 7th month movement. We are unable to see this; and will rest the whole question upon the following points.

1. The "Cry" of the 7th month was a LOCAL and PARTIAL ONE,—it was confined to this country. Although there are thousands of holy and devoted Adventists in Europe, who have been looking for, and waiting for the Bridegroom; not only the Literalists, but thousands, whose sentiments have been received from the Adventists of this country; yet, the seventh month movement produced no influence there. Publications on that subject were sent over in season, and circulated, but no effect whatever was produced. However beneficial the movement here, it was confined entirely to this

country. Now, how does this comport with the positive declaration of our Savior?—"Then all those virgins arose and trimmed their lamps." Did all then arise? Are there no virgins among the thousands of Adventists in Europe?—not even foolish virgins: for ALL were to arise—both wise and foolish—and trim their lamps. And yet that "cry," although they heard it, was not regarded, as it must have been, by both wise and foolish, had it been the true, the only, and final Midnight Cry. And even in this country, there were thousands of holy and devoted Christians, who are patiently and joyfully awaiting the coming of the Bridegroom, who, with all their desire to meet him, could not see the force of the evidence presented to sustain that view. Had it been the only midnight cry, even if all such were foolish virgins, they must also have arisen and trimmed their lamps. Thus we see that facts will not sustain the position, that all those virgins did then arise and trim their lamps. But, in reply to this, it is said, that all does not mean all. Away with such quibbling; that is not the way that Adventists have been used to reason; and it is a sad departure from the thirteenth rule of interpretation adopted by Mr. MILLER, and by Adventists generally:

"To know whether we have the true historical event for the fulfilment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfilment, then you must look for another event, or wait its future development. For God takes care that history and prophecy shall agree, so that the true, believing children of God may never be ashamed."

Shall we relinquish this rule, and adopt new principles of interpretation? We must, thus to apply this parable. For, instead of all those virgins arising, among the large number of Adventists in England, none of them then arose.

But if it be asked, what do we regard as the true Midnight Cry? we reply, that we regard that as an important part of the great "Cry," which, for the last few years, has been going over the GLOBE. In proof of which, all—both wise and foolish—have arisen and trimmed their lamps; so that the Bridegroom may now come at any moment. This comports with the terms of the parable; but a movement, which was so partial, and local, cannot be the whole of the predicted "cry."

2. But "the Bridegroom came." Where, did he come? He came where the virgins were; for they went in with him to the marriage. Did he come spiritually? No. He has never been absent spiritually, and that would not fulfil the parable. The Bridegroom always comes in person, and personally enters in with the virgins to the marriage. But if the marriage is being performed in some other place, and not on this earth, the wise virgins must also be there personally; and those remaining here would be in a hopeless condition. For Christ to be married in heaven, while the guests are on the earth, would be a strange way to go in with him to the wedding! A strange fulfilment of the Scriptures, this!

3. But, "the door was shut." What door? Why, the door of mercy—of hope. For, all that were without knocked in vain for admittance. But what are the facts since the "tenth." It is true, that, without exception, wherever brethren, instead of preaching salvation, have preached no more salvation—as they have sown, so have they reaped—and no souls have been converted under their labors. But when brethren have gone forth, to compel them to come in, that the wedding may be furnished with guests, many have been brought in from the highways and hedges. Bro. ADRIAN reports thirty conversions, as the fruits of his own

labors. Bro. KIMBALL also reports numbers of conversions since the tenth. Sister D. I. ROBERSON informs me, that her husband's letters, four in succession, contain cheering accounts of conversions since that time, in the several places of his labors, and that the interest is increasing. We have similar testimony from others. Yes, brethren, the long-suffering of God IS salvation. He will accomplish the number of his elect; his house will be filled; the wedding will be furnished with guests. If we are among the guests, if we are called to the Marriage Supper of the Lamb, depend upon it, when the marriage shall be consummated, we shall witness it, and be personally present. As the long-suffering of God waited in the days of Noah, so is it waiting now. If we would hasten His coming, we must go out quickly into the highways and hedges, and compel them to come in; for the only cause of delay is a want of a sufficiency of guests to complete the entire number who are to replenish the new earth. While there are too few, even by only one, God waits for another soul to be gathered in, and then the feast proceeds. O, do not, brethren, defer the coming of the Lord by neglecting your work. Do not prolong the labors of the few, by throwing all the labor of bringing in the guests upon them. Do not defer the glorious consummation, by discouraging any from partaking of the waters of life, which are offered to all so freely.

4. Again. The Kingdom of Heaven was "then" to be likened to this parable. When? When the evil servants are smiting their fellow servants, and the Lord comes and cuts them asunder. If, then, this parable is to illustrate that coming, it must be a personal coming. And if the coming of the Bridegroom is not the coming of the Lord, to cut the evil servants asunder, then the coming of the Lord is not brought to view in this parable. And would a parable be given, to "liken" the coming of Christ, in which every minute circumstance of his coming, except his actual coming, should be presented, and that be left out? But that it was to be his actual coming, is demonstrated by the application which Christ himself makes of it. For, as the wise servants were ready, and the foolish were not, when the Bridegroom came, therefore said our Savior, "Watch, for ye know neither the day nor the hour wherein the Son of Man cometh."

5. Again. This coming of the Son, to cut asunder the evil servants, which was to be represented by this parable, must be the same coming brought to view in the same discourse, in answer to the question, "What shall be the sign of thy coming?" Mat. xxiv. 23—27,— "Wherefore, if they shall say unto you, Behold he is in the desert, go not forth: Behold, he is in the secret chambers, BELIEVE IT NOT." Why may we not believe it? May it not be possible that he is in the secret chambers, the nuptial chambers, having the marriage ceremony performed? No. "For as the lightning cometh out of the east, and shineth even unto the west, SO SHALL ALSO THE COMING OF THE SON OF MAN BE." "Then, if any man," even a good man, shall say unto you, Lo, here is Christ, or there, believe it not, until he comes as the lightning; for, they "shall show great signs and wonders; inasmuch, if it were possible, they shall deceive the very elect." "Therefore, take heed that no man DECEIVE YOU;" for, remember, he will come as the lightning; and this parable is spoken in reference to that coming.

6. Again. "But this is the Bridegroom's coming," and is not his coming in Luke xii. 35—39, his return from the wedding? Let us examine this point. Does the Savior say that his coming is to be likened unto the coming of a lord from the wedding? He says no such

thing. Nor does he say that his coming is to be a return from the wedding. But he commands us, as servants who wait for their lord, when expected from the wedding, so to watch, that we may also be ready when the Son of Man cometh. And how do servants wait? Why, while the marriage is being performed in a distant place, where the virgins are all with the bridegroom, the servants are waiting at home for the bridegroom to return. But those servants cannot be the virgins, who are returning with the bridegroom. Consequently, this cannot be fulfilled in its details, and is only a special injunction to *WATCH*—to be ever ready, and to be found *so doing*. But if, because this illustration is used, the Savior must come at one time to the wedding, and come again to return from the wedding; then, to carry out this principle of interpretation, he must come again as a Shepherd King, to separate the sheep from the goats; and again as a Nobleman from a far country; and again as a Householder, to reckon with his laborers; and again as a Husbandman, to gather the wheat into his garner; and again as a Fisherman, to separate the fishes in the net; and so on, as many times as his coming has been represented by different illustrations, — each one of which, on that principle, must be fulfilled in all their particulars, or this spiritual coming fails. But his second coming is illustrated by all these familiar examples, so that by visible things or familiar objects we may realize, in some measure, the reality of the truth thus represented. And when we are tempted with the thought, that Christ may be in the *nuptial chamber*, the admonitions of our Savior, not to go forth in the desert, and if they say, Lo here, or there, or that he is in the *secret chamber*, to BELIEVE IT NOT, is continually thundering in our ears; so that we intend to take heed that no man deceive us, by any means. Therefore, we DARE NOT do otherwise than to look for the personal coming of the Bridegroom, as we have preached to the world; and when he shall come as the lightning, there will be no dispute about it. Till then, God helping us, we must continue about the Master's business.

J. V. HIMES.

LETTER FROM THE SANDWICH ISLANDS.

MY DEAR BROTHER:—I have but a few short moments to scribble a line to you. I am just informed that a vessel is to sail soon for U. S. and I cannot let the opportunity pass. We were made twice glad on receiving your letters, bearing date March 15th, and Nov. 6th, 9th, & 18th, 1843. The letters, books and papers all came per brig Globe which had an uncommonly long passage. We received them on the 25th, of July. We have for a long time been very anxious to hear from you and the second Advent cause. I have thanked you a thousand times for the books and papers you sent in the fall of 1842, they have led me to great searchings of heart, as well as scripture. I am a firm believer of most of the second Advent doctrine. My faith is not the least staggered because 1843 has passed. Your time has passed; but God's time is at hand. A number of the Missionaries have received second Advent publications; but, few if any have second Advent faith: the doctrine is repugnant, or I would say it has been repugnant to the hearts of some who are now quite inclined to search after the truth. Is it not astonishing that men in our enlightened land will take the word of erring men for a rule of faith, in preference to the word of God. How fully did I once believe in a temporal millennium. The return of the Jews &c. &c. And why did I so believe? because it was so preached! I did not think of examining the word of God to see if these things were so. The Bible has been my study for a year past,—not merely my reading book as it formerly was.

These we presume are your days of trial. Scoffers, perhaps, have grown more bold; and those whom you hoped were Christians have cast off the little fear they may have had, and now wear triumphant looks. This is the Christian's day of trial; no better day can he expect in this sin cursed earth.

I hope you will write us often, as our souls are much cheered by your letters. We feel revived when we have such testimony, that we still have friends, though separated by land and sea.

I have this moment received the Signs of the Times of Nov. 29th. Where it came from we cannot tell; but suppose it must be from you. We are very much interested in the papers, and hope to see more, should time continue. I remain Your affectionate brother.

S. BLISS.

CHARLES BURNHAM.

Koloa, Aug. 3th, 1844.

The Resurrection.

Professor BUSH, in an article published in the N. Y. "Daily Tribune," notices, with some degree of feeling, the attacks made on his views respecting the doctrine of the Resurrection of the Body, as it stands developed in his late publication, "Anastasis." He tells us that he "recently listened to an elaborate discourse, delivered to a large congregation, the whole bearing of which was to cast odium on his essay, by presenting it in disparaging contrast with what claimed to be a formal statement of the *Christian Doctrine of the Resurrection*." Now although we differ entirely from the Professor on the subject of the Resurrection, still we sympathize with him under the *infliction* to which he was compelled to listen. We fancy we can see him, with his placid look, obliged to stand the fire of a clerical battery for one long hour, with all eyes fixed on him, and, at the same time, imagining that if he had the gunner in a fair field, he could, in a much shorter time, give him a most wholesome lesson on the subject of Christian courtesy. While we say we sympathize with the Professor under these circumstances, we presume he will feel something like sympathy for the poor Adventists, when he learns that they have often been compelled to listen to discourses delivered before large congregations, the whole bearing of which was not simply to cast odium on their essays, but on their persons. They have listened to vituperation, abuse, and slander, issuing in ceaseless thunder-peals from a clerical battery. They have heard themselves termed "knaves," "fools," "fanatics," "crazy Millerites," &c. It is not very strange that, under the first experiments which have been made on the Professor's feelings, he should be somewhat sensitive. We venture, however, to assure him, from personal experience: after a long course of these experiments, the patient finally becomes quite indifferent to the *infliction*. Especially is this the case, when he has the testimony of a good conscience.

We quote a single paragraph from the article in question, to which we solicit the attention of our readers:—

"That the usual sense put upon the phrase 'end of the world,' as implying the physical conflagration, or destruction in any way, of the globe which we inhabit, is entirely contrary to the genuine import of the words, that involves the sacred writers in a chaos of contradictions, and that if that doctrine be true, there is no possible alternative between it and the theory of Millerism, except, perhaps, in regard to the precise day or year."

Such is the definite conviction of the judgment of Prof. BUSH.—*Morn. Watch*.

"Parables are always given to illustrate some doctrine or subject, which the speaker wishes to communicate, and is a familiar

mode of making his hearers or readers understand the subject, and receive a lasting impression. Nothing has so good an effect on the mind as to teach by parables moral precepts or spiritual truths. In this way we are taught by visible things or familiar objects, to realize, in some measure, the truths and subjects presented. This was the manner Christ taught his disciples and followers, that their memories might the more easily retain, and be often refreshed when they behold any scene like the representation of the parable; and in this way they might always keep in view the important truth that is likened to the parable."—*Miller's Lectures*, p. 253.

PROF. J. N. MAFFIT. This eloquent preacher, formerly so distinguished for his success as a revivalist, instead of laboring now in that avocation, is lecturing in different places of "American and French Revolutions," "Boz," "Woman as she is" &c. &c. with tickets at \$1.50 pr. course. How are the mighty fallen!

NOT SO.—We understand by letters from New York, that it has been publicly reported there, that the Adventists at the east almost to a man, have embraced the belief that the Bridegroom has come. This is *not so*. The great body of the Adventists in this section are decidedly of the contrary opinion.

ELDER T. COLE OF LOWELL, will preach in Exeter the first Sabbath in March, if the Lord will.

Letters and Receipts to Feb. 22.

A C Spalding \$1 pd to end v 9; A Rambo 50c pd to mid v 9; S M Parsons by pm \$1 pd to 217 in v 9; C Ware \$1 pd to end v 9; W Cargill \$1 pd to end v 9; Miss A Rhodes \$1 pd to end v 9; M Mosheir by pm \$1 pd to end v 7; Wm Butterfield by pm \$1 pd to end v 9; J R Smith by pm \$2 pd to end v 7; H H Judd by pm \$1 pd to end v 7; J W Young by pm \$1 pd to end v 9; Dr Huntington \$1 pd to end v 9; Mrs Fairfield \$1 pd to end v 9; Mrs Thayer \$1 pd to end v 9; A Flint by pm \$1 pd to end v 9; J Livermore by pm \$1 pd to end v 9; S Carver by pm \$1 pd to end v 7; E S Walker by pm \$2 pd to end v 9, two copies; S Brown by pm \$1 pd to 216 in v 9; J. S. St John by pm \$1 pd to end v 9; A Odell by pm \$1 pd to end v 9; B Braz-a by pm \$1 pd to end v 9; C S Barnes by pm \$1 pd to middle v 9; C C Keyes by pm \$1 pd to end v 8; H Burnett by pm \$1 pd to end v 9; J C Hewins \$1 pd to end v 9; W Hantoun by pm \$1 pd to end v 7; J L Leavitt 50c pd to end v 8; J Alexander by pm \$1 pd to end v 9; L F Wooster 50c pd to 204 in v 9; James Bump 50c pd to end v 9; S J Hart by pm \$1 pd to end v 9; G G King by pm \$1 pd to end v 9; C Wiggin Jr \$1 pd to middle v 9; H Blaisdell \$1 pd to end v 9; D B Eldred by pm 50c pd to middle v 9; M E Murfee by pm \$1 pd to 191 in v 8; H Heily by pm \$1 pd to end v 8; J Smith by pm \$1 pd to end v 8; P Goodale by pm \$1 pd to end v 6; D Parish by pm \$1 pd to end v 8; D S Chamberlain by pm \$1 pd to end v 9; S Joy Jr by pm \$1 pd to end v 9; J Smith by pm \$1 pd to end v 9; H Smith by pm \$1 pd to end v 9; O Carpenter by pm \$1 pd to end v 9; E Paine by pm \$1 pd to end v 8; J A Varney by pm \$1 pd to 214 in v 9; Mrs D Messenger by pm \$1 pd to end v 9; B C Bancroft \$1 pd to end v 9; pm West Braintree Vt., \$1 pd to end v 7; Almira McDaniel by pm \$1 pd to end v 9; Ebenezer Thompson by pm \$1 pd to end v 9; CT Bonney by pm \$1 pd to end v 10; J Thomas 50c pd to middle v 9; T C Serance by pm \$1 pd to end v 9; A Whiting by pm \$2 pd to end v 9; D Ireland by pm \$2 pd to end v 9; C Webster \$1 pd to 218 in v 9; B Irish \$2 pd to end v 8, two copies; T T Abbott 75c pd to end v 8; J Greenough \$1 pd to end v 7; J C Hathaway \$1 pd to end v 9; R Everton by pm \$2 pd to end v 10; C Johnston by pm \$1 pd to end v 9; F Adams by pm \$2 pd to middle v 10; Laport & Littlefield by pm \$1 pd to end v 8; J A Taplin by pm \$1 pd to end v 9; R Polly by pm \$1 pd to end v 9; J Danforth by pm \$1 pd to end v 8; S Baldwin jr by pm \$1 pd to end v 8; Susan Farnsworth by pm \$1 pd to end v 9; M D Richardson by pm \$1 pd to end v 9; Amos Jones by pm \$1 pd to end v 9, two copies; Jno Barnes by pm \$1 pd to end v 9; EMaltby by pm \$1 pd to end v 9; E Hoit 50c pm \$5 pd to 163 in v 7 4 cop; DG Whitaker by pm \$1 pd to end v 8; S W Dow by pm \$1 pd to 232 in v 10; Jno Hayes by pm \$1 pd to end v 8; E Rowell by pm \$1 pd to end v 7; D Prescott by pm \$1 pd to end v 7; J Brown by pm \$2 pd to end v 9; K Morrill by pm \$1 pd to end v 9; A Ware jr by pm \$1 pd to end v 9; J Ramsey by pm \$1 pd to end v 7.

John Dresser; pm Meriden Ct; Mrs Thayer; G L H Chamberlain; A. S.; S Brown \$6; S Sheppard; pm Freeport Me; pm West Enosburg Vt; S B Davis; J Pearson \$12; J S Richard; pm Pomfret Landing Ct; pm Amoskog N H; pm Keene N H; Joseph Curry; and J H Bodie, one "sovereign"; T Cole; D C Tourtelott; and J C Drew; Dr Cray; pm Troy Furquace Vt; W Willnot \$8 in a draft on NY; pm Seal Cove Me; pm Tolland Ct; pm Braud's Iron Works R1; pm Low Hampton NY; pm Henriett NY; E Heminway \$1 J. W.; pm N Bedford Ms; AH Searles paper will be continued; pm Lilesville N C; pm Waterbury Vt \$50; pm Stonington Ct; S Stone \$2; E S Walker by pm \$2 for "Morning Watch"

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 4.

Boston, Wednesday, March 5, 1845.

WHOLE NO. 200.

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J. V. HIMES,

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LETTER FROM LONDON.

Dear Brother Himes,—I have sent these few lines to inform you that I feel much disappointed by your non arrival here, as do many of the dear brethren and friends, from different parts of England, who expected to meet in London, to hold the Conference. But for my part, I feel resigned to the will of God, and I would say in the language of my blessed Redeemer, not my will, but thine be done. It appears to me that if the Midnight Cry is to be sounded in London, the American Brethren must come and give it. Although the cry has been sounded in many parts of England, yet there are thousands in London that never heard or read on the subject. This is, surely, a modern Babylon, and if time continue, something should be done immediately. I have been lecturing in the streets and commons for six weeks past, and I trust some good has been done; but to hire places to lecture in, I have not had the means; and sorry I am to say, that very few that have, feel inclined thus to use them. Surely when the Son of Man cometh shall he find faith on the earth.

I intend, Godwilling, should the vision tarry, to sound the cry in doors and out, as the way may be open this winter in London, &c.; and I beg an interest in your prayers, that the Lord may open my way to sound the cry, "Behold the Bridegroom cometh, go ye out to meet him." It is now about fourteen months since I left New York for my native land; and I have lectured at most of the large towns in the South of England, and likewise in Norfolk and Suffolk, and the Isle of Wight. I have lectured in Chapels among different denominations, and given hundreds of lectures to large and attentive congregations. Many have been awakened, and I trust, hopefully converted; and many of them say they have to bless God that ever they heard the Midnight Cry; and are now looking for that blessed hope, and glorious appearing of our great God, and Savior Jesus Christ. I feel much obliged to you for sending us publications, to assist us in publishing the glad tidings of the kingdom. These have been a great blessing to thousands of souls; and

likewise have assisted us in sounding the cry. I have never taken up a collection to pay my expenses. I have sometimes met with friends that have assisted me; but generally the English people are not so liberal as they are in America; besides thousands can hardly get their daily bread. The poor in England are miserably poor. I see them every day in the streets of London, destitute of clothing, and in a state of starvation, as they are not allowed to beg. This makes me cry, Come Lord Jesus, and come quickly.

I have had some conversation with Brother Winter and Roturn. They both send their love to you, hoping to see or hear from you, as we are kept in suspense respecting your coming to England; and I am requested to say, if you cannot come to let us know the particulars by the next steam ship, as we are all anxious to know the result. I think there are several in the churches who would come out and assist in spreading the cry if you were here. We have got places open to commence in, but we want an efficient lecturer to take the lead and start a press, &c. But I must leave the subject with you and your God, and may his blessing attend it. Amen.

The dear friends all join in love to you. Brother and Sister Lloyd are still strong in the faith, and have a desire to see you. Bro. Winter is at Maidenhead, and is publishing a paper called the *Advent Harbinger*. Brother Roturn is travelling with him. Bro Burgess is in Bedford. Bro. Dealtry is at Bristol. I send my love to all the dear friends in America. I often think of the blessed meetings we had in New York and Brooklyn. I have sat by the rivers of Babylon and wept, when I have remembered Zion.

I remain yours, in hope of a better country, viz., an heavenly one, wherein dwelleth righteousness.

WM. BARKER,

No. 11 Lion Street, New Kent Road,
Jan. 2, 1845. Borough, London.

NOTE.—It is a singular fact in reference to the seventh month movement, that it did not obtain at all in England. Although Brother Miller's letter, and some other articles on the seventh month, were published extensively there several months before that time, yet the view was not embraced by our brethren there as in this country, and was regarded by them with no particular interest. So far as we can learn, that particular work was confined to the Adventists in this country.

Neology may be regarded as a refined Deism. The scriptures have gone into disuse, and though not professedly rejected entirely, yet they are so interpreted, or represented, as to leave nothing vital. When the scriptures represent Christ as walking on the shore, Peter as walking on the water from the boat to Christ, they represent it as his swimming to Christ; Jacob's wrestling with the angel, was

only a dream, and the angel's touching his sinew and its shrinking, they represented as rheumatism.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MARCH 5, 1845.

Editorial Correspondence.

AN OPEN DOOR IN CANADA.

BRO. BLISS.—I have now fulfilled several of my appointments, and they have been fully attended throughout by candid and interested audiences. The Adventists here I find are settled upon the great first principles of the apostolic faith, and are rejoicing in hope. Our opponents are numerous, and bitter in their prejudices, but all their movements, thus far, have aided the cause.

Our brethren in this region are publishing a free and full salvation to sinners. And, they assure me, if ever God heard their prayers, and converted souls by their instrumentality, he is doing it now in Canada; and also in the northern part of Vermont. I am more confirmed than ever since I came to this Province, that Jesus yet sits upon the mercy seat, and that sinners may come to him in the certain hope of salvation. Our duty is plain, and it was never attended with more dreadful responsibilities. It will be an awful consideration, if sinners perish through our neglect; and how much so, if we should do ought to dishearten, or turn the sinner from the work of preparation for the kingdom of God!

I have seen several ministering brethren who have been engaged in revivals for two years past, under the Advent preaching; they were strong in the faith of the seventh month also; but they continued in their work after the 10th past, and have been engaged in revivals ever since. Although the work is not so powerful as before the late movement, yet the cases of conversions are of the most interesting character. I have had the pleasure to see some of these converts, and hear them testify of the forgiving mercy of God, and plead with sinners to come to Christ, assuring them from their own experience, that Jesus yet lives to save the chief of sinners.

My whole time is occupied preaching two and three times a day, besides travelling to meet my appointments, so that I cannot give you an account of things in general until I return, which I think will be in the first week in March.

J. V. HIMES.

Melbourne, L. C. Feb. 21, 1845.

Review of Bush on the Resurrection.

From a notice we gave some time since respecting this work, our readers had reason to expect we should give a review of it in the *Herald*; and we have received letters of inquiry respecting it. We

Mar. 5, 1845

would therefore say to our readers, that we have prepared a review of that work as we purposed to do; but our columns have been so crowded that we have had no room for it there. Besides, we found that to do Professor Bush justice, we could not fairly present the argument in so limited a space, as we should thus necessarily be circumscribed to. We have therefore thought best to insert it in the Shield, the next No. of which will be devoted entirely to Professor Bush, in review of his doctrines of the Resurrection, the Advent, the End of the World, the New Heavens and Earth, &c. This number is now more than half through the press, and will be ready for delivery, the Lord willing, in a few weeks.

Has the Bridegroom Come?

IS THE DOOR SHUT?—BOTH SIDES OF THE QUESTION.

BROTHER HALE'S ARTICLE.

Concluded.

Once more.—It seems to be impossible that the coming of the bridegroom to the marriage can denote the actual appearing of Christ as King and Judge, since it must be that the only act which can be denoted by the shutting of the door, and the consequent state of things must be realized, *before* his appearing as King, and Judge.

What may we suppose the shutting of the door to denote? Some of our brethren talk as if there were a literal door to be closed, for, say they, "If the door is shut there is no passing in or out." It is singular, indeed, if we have become so very literal, that we cannot see anything beyond an admitted figure, but the figure itself. By this act is undoubtedly denoted the exclusion from all farther access to saving mercy, those who have rejected its offers during their time of probation. And none will deny that whenever the Bridegroom shall have come, that change in the condition of the great mass of the world will have taken place. That change must take place when Christ closes up his work as mediator for the world at large, in order to become King, not at that moment to possess his kingdom, the renewed earth, but to become king prior to its possession. Is there any evidence from the word of God to show that that change in his work is to take place any perceptible time before he appears in his glory—before his people are made immortal [1]?

It must be considered as settled beyond dispute that this change in his work and office takes place before he appears in his glory as king. 1. When Christ appears to save his people, he appears in his glory as King and Judge, Matt. xxiv. 30, 31; xxv. 34. 2. The kingdom of the God of heaven, over which the Lord Jesus is to reign for ever, is to be set up during the existence of earthly kingdoms.—Dan. ii. 44. One like the Son of man came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him.—Dan. vii. 13, 14. "He returned, having received the kingdom."—Luke xix. 15. Then all his enemies are slain before him. As "the King of kings, and Lord of lords," he makes war with, subdues and exterminates "the kings of the earth."—Rev. xvii. 14; xix. 11—21 [2]. 3. There must be a change in his office and work, in reference to the world at large, before, or at the time he becomes king; and in the very nature of the case, this change must precede the appearing of Christ as king, or the setting up of the kingdom; for he performs the work typified by the "daily ministering" of the priests, until his enemies are made his footstool, (Heb. x. 11—13) i. e. are given over to him as enemies doomed to death; and are no longer the subjects of his intercessions. And this change in his work and office must precede his appearing to gather his elect, for, 1. a part of his elect are under the dominion of death, one of the enemies to be destroyed, and he will not destroy that enemy till he has been put into his hands; and, 2. as he appears in his glory when he appears to gather his elect, he must have received that glory before he could appear in it.

Now, as it is almost impossible that this order of events should not also require order of time, it would seem that some time must elapse, how much we cannot tell, between the closing of Christ's intercessions for the world, and his appearing to gather his elect. May not that time be marked by the Lord himself—the first point by the coming of the Bridegroom, when

the kingdom of heaven is likened unto the virgins who go in with him to the marriage; the last point by his return from the wedding, when he shall receive them to the marriage supper? [3]

We admit that this does not of itself prove that the door is now shut, but as we must be very near the end, and that act must take place before Christ appears as king, what reason is there why it may not have taken place, which would not exist at any future time, before the actual appearing of Christ? So far as the condition of things around us bears upon the question, it goes to confirm it. Vs. 11, 12.—"Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not." The master of the house has risen up, the careless are too late.

And what do we see and hear all around? Why, "the churches," after having given a full rein to the scoffers, the fashionable and formal among them, in "fairs," "tea parties," &c. &c., are now willing to accommodate the more scrupulous—the class most affected by the Advent doctrine, but who were unwilling to confess it publicly, by taking oil in their vessels with their lamps—(foolish virgins,) and we hear of their calls to prayer, and special efforts to "get up a revival." "Lord, Lord, open unto us." But what is the result? By their own testimony, it does not appear that there is a single case which would have been considered, ten years ago, hardly a noticeable case of religious interest. Whether those cases which are reported, are worthy of being considered conversions to Christ, is more than doubtful. Would not the preaching of the most obvious truths in the gospel "stop these revivals?" If such revivals are to be received as genuine, it is time for the adventists to return to the churches, and not only make their confession, but renounce their hope. It may be shown from a large number of facts, that the last special cases of spiritual interest among the professed churches were the result, directly or indirectly, of the Advent doctrine; that where the doctrine has been avowedly opposed, and its believers silenced, spiritual death has followed, our enemies being judges. And we do not know of a single case of noticeable religious interest but where the doctrine is received, or at least not opposed; and these cases are so limited in their extent and number, that they can form no objection to the supposition that the door is shut, but rather go to confirm it [4].

However, as our brethren seem determined that if our position is correct, nothing more is to be done, therefore we hold that there is nothing more to be done, we may be pardoned in saying a word upon that point. Now we can see how that all our brethren can do, may be done, in perfect harmony with our views. The question, here, is not, whether there is anything to be done, but, *what* is to be done?

We believe there will be enough to do till mortality is swallowed up of life, especially since there must be, among such a diversity of opinions, "brethren who do err from the truth." But we can no more resume our old plans of spreading the Advent doctrine, than we can labor for "the conversion of the world."

We will try to make this plain.—We suppose the condition of things, at the shutting of the door, would be very much as it was after the day of atonement among the ancient Jews. Let us visit old Jerusalem as it was in the days of the prophets. It is the tenth day of the seventh month—the day of atonement. The preparation to partake in the benefit of its services are plainly made known, it is "a day for a man to afflict his soul," and if a jubilee year, to "break every yoke and let the oppressed go free," or he is "cursed," and liable to be "cut off from among the people." The appointed sacrifices are prepared, and the son of Aaron appears in his priestly robes.—The court of the temple, and every avenue which leads to it, are crowded with the multitude of worshippers. Here are the devout and holy Isaiahs, and Jeremiahs and Daniels, ready to take the position which secures the blessing. Here are backsliders who see their wanderings and are stricken at heart with a sense of their sins,—they too are ready to take the required position. Here also are the penitents who are awakened to a sense of their condition, and these are ready to take the required position. All these, being ready at the time, may receive the blessing. To the case of infants, idiots, and others whose circumstances relieve them from the responsibilities of the truth, God adapts the provisions of his mercy by a special arrangement. By the careless, the worldly, and those who worship merely because others do—the largest class by far, no benefit is realized.

Now if the transactions of this day are the last to be enjoyed, for this largest class there would be no

further hope. So, too, if the devout, and the returning backslider, and the penitent turn away from their righteousness, knowingly and willingly, there is no further hope for them.

All now depends upon their holding fast, and going forward. Just so must it be, we suppose, when Christ finishes the work of atonement. But is there nothing more to do in such a state of things? God forbid. There is every thing which the danger they are in of "falling away,"—of "drawing back unto perdition"—can enjoin; everything which the desire for the salvation of a brother can prompt; everything which the holding fast the profession of our faith, in the way of laboring to enter into that rest, may demand.

But can any impenitent sinners be converted if the door is shut. Of course they cannot, though changes that men would call conversions may take place.

As it is a fundamental principle in the economy of heaven, that "it is accepted according to what a man hath," we know that at the closing of the door of mercy, all who fear God and work righteousness, according to the light they have, must be embraced by the arms of his mercy; though as the measure of light they might then have, would be different, the apparent form of their character must differ. And there may be changes in the *form* of their character, which we might call conversions, though it would imply no change in their inward character before God. That such may be found, for whom we should labor, there can be no doubt; and in fact, it is with such a class only, few indeed is their number, that our labors are in any way successful. The few that makes up this class, would, therefore, form the limits of our labors, excepting that we exhort one another. [5]

If then it is so very doubtful whether the union of Christ with his church, at his second coming, is ever spoken of by the figure of a marriage, is it any more certain that the marriage refers to the reception of the throne and kingdom? And if so, what are the reasons for supposing that Christ has closed up his work, to become king, and that the door is shut?

Let it be understood that we do not doubt that Christ is to be united to his church, but that that is the act denoted by the figure; nor do we doubt that Christ is to come literally and personally. And the act which we suppose the coming of the bridegroom to the marriage to denote, is as literal an act as the personal coming—just as the first step in descending a flight of steps, is as literal as the last step. [1]

That "the bride the Lamb's wife," denotes "that great city, the holy Jerusalem," is settled by the word of God.—Rev. xxi. 9, 10. And if God designed that we should understand something else to be denoted, he certainly could have informed us, as easily as he has explained the seven stars—the seven candlesticks—the two witnesses—the waters—the woman, or the beast that carrieth her.

It is equally clear that "the marriage of the Lamb" is an event that is always placed in the future, among the events which close up the scenes of this world. It is also equally clear that the actual reception of the throne and kingdom by Christ, is placed among these events.

Again.—I think I may say that every Adventist, at least, will admit that it is the New Jerusalem which is to be called "the throne of the Lord," (Jer. iii. 17.) "the city of the great King," who shall "sit as a priest upon his throne," "a priest for ever after the order of Melchisedec," a "High priest over the house, or family of God." As old Jerusalem is doomed to perpetual desolations all these things can be true only of the New Jerusalem. Now, is there any authority for supposing the figure of a marriage to denote the reception of the throne and kingdom? Let us see. By turning to one of the oldest of the prophets, we read: "And it shall be at that day, saith the Lord, that thou shalt call me Ishi: i. e. my husband. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies: I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." Hosea ii. 16—20.

But who is this that is to call "the Lord," "my husband," in that day? In the appointed symbolic action of the prophet, who represents "the Lord," he is commanded to "take a wife of whoredoms and children of whoredoms; for the land hath committed great whoredom, departing from the Lord." i. 2. The wife is "Gomer;" the children are, 1. "Jezre-el, i. e. the seed of God," whose "blood" the Lord says "I will avenge." 2. "Lo-ruhamah, i. e. not having obtained mercy;" and 3. "Lo-ammi, i. e. not my people." The Lord disowns Gomer as his wife, (ii. 2.) and her children are rejected. (4.) She is punished for her conjugal infidelity, and at length re-

turns to her "first husband." (7.) The wife, throughout this allegorical scene, is "the land," as we shall see to be fully settled in other portions, and the marriage, in this case, brings the land back to the Lord. The children are the different classes which constituted the people of the land. The relation of "the children of Israel" to "the Lord," their character and history, are exhibited by a similar allegorical scene, in the third chapter, but there is no marriage in the case.

Shall we turn to Isaiah? "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord.—liv. 1.

Who is denoted by the "barren" and "the desolate," whom the prophet commands to "sing?" Paul has settled its application, Gal. iv. 26, 27.—"But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice thou barren: break forth and cry thou that travailest not," &c. Is this city, which figures in the "allegory," as "the mother of us all," provided with a husband? O Yes. And do not be frightened, brethren, if he should be the same personage, who is called in other forms of speech, our brother; it certainly cannot be any more alarming than that our "elder brother" should be called our husband, as he certainly is, if the church is the bride. But if any complain, their complaints must be directed against the word of God, and not against us.

But who is the husband of "the mother of us all?" Answer. "For thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called." (Isa. liv. 5.) Surely this must be the Lord Jesus. The prophet adds, "this [Jerusalem above] is the heritage of the servants of the Lord." V. 17. Compare Isaiah liv. 11—15, and Rev. xxi. 11—21; xxii. 1—5 [7].

Again—The prophet speaks of Jerusalem which is to be made "a praise in the earth," as follows:—"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."—Isaiah lxii. 4, 5. But are her sons to marry the same bride? Not if the bride is "the church." But as they are to receive the kingdom as joint heirs with Christ, the marriage may denote the same act in each case [8].

Omitting a great many mere allusions to this established "allegory," in the case, among the prophets generally, shall we hear Ezekiel? By him all the natural, and most affecting, as well as the most loathsome incidents, are thrown into the picture, by which he "causes Jerusalem to know her abominations."—xvi. 2. There is the love at first sight—the promise, and the covenant (v. 8.), the gifts and tokens of affection, and the admiration of her beauty.—(10—14.) Then follows the wanton violation of all the holy ties of "wedlock,"—the withdrawal of gifts—the contempt and wretchedness of the outcast, and the final desolation. (15—43.) But the marriage under "an everlasting covenant," restores the wife—"Jerusalem"—to "the Lord" (60—62). And as this takes place in connection with the restoration of her sisters, Samaria and Sodom, it must denote the act of receiving that Jerusalem, which is to be "his throne," when "the kingdom is the Lord's" [9].

By "tracing the figurative word through the Bible," so far, with this "meaning," all is perfectly clear—"it makes good sense." The figure, the "allegory," is this:—The Lord is the husband, "the land," or "Jerusalem" is the wife—the people are the children.—(Ezek. xvi. 21, 36.) So it was understood in reference to the old "covenant." And the old prophets themselves teach us, with a clearness that can hardly be misunderstood, that a Jerusalem to be "called by a new name, which the mouth of the Lord shall name," is to be, under the "new covenant," what its type was under the old. Isaiah lxii. 2; lxx. 18, 19. Ezek. xvi. 61.

Without stopping to consider the "city which hath foundations," to which Abraham "looked"—whose wife, "the free woman," represented "Jerusalem above," in the "allegory," as his "bond-woman" did old Jerusalem, of which Melchisedec was the founder, (according to Josephus,) and king. Shall we pass to consider "the marriage of the Lamb?"—Rev. xix. 7—9. This text has given

rise to three questions. 1. Who is the Lamb's wife? 2. What is denoted by the marriage? 3. When, in the order of events, does it take place?—1. Who is the Lamb's wife? The church?—the church and the city?—or the city itself? Let us see. Who are these that sing of the marriage? The command to which they respond is as follows:—"And a voice came out of the throne, saying, 'Praise our God, all ye his servants, and ye that fear him, both small and great.'" It is the same company that is brought to view, Rev. xi. 18.—This must be the church. Hear their response. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." If the church is the "wife," why do they sing of another party as the wife? Will the church sing her own praise in this manner? It may be proper enough for "one of the elders" to say, "These are they which came out of great tribulation," &c. But when the church speaks for herself, she says, "Salvation unto our God." "Thou hast redeemed us." If the church is the bride, who are the guests at the marriage supper? The church cannot figure here as the wife. It must be, as God says, "the holy city." "But can a city make herself ready?" is often asked. "Is Christ to be married to stone walls?" &c., &c. [10]

It is necessary, here, to allude to the most obvious and familiar laws of language, and of interpretation, that our brethren may not be betrayed into a spirit of levity, which would better become the Ballou and Whittemore school, or our common enemies, than adventists. It must be known to every one for whom it is proper to speak in the case, that in these figurative exhibitions of truth, allegories in particular, life, and thought, and feeling, and speech and action are given to the inanimate things personified, and that is said of them which could be literally true only of rational beings. Thistles and cedars talk and make contracts. (2 Kings xiv. 9.) Eagles have fields to plant.—(Ezek. xvii. 5.) Cities come and go, weep and rejoice, rise up and sit down, eat, drink, are clothed or naked, sin, and are punished, &c., &c. In all these cases, the inanimate or irrational agent is personified and made, or supposed to perform what is ascribed to it. And every figure, simile, metaphor, parable, allegory, &c., must be interpreted by laws peculiar to themselves. This rule should not be forgotten here: "We must not explain one part literally and another part figuratively."—(Horne)

Now I think any brother must see, that when he asks, "Is Christ married to stone walls?" "Can a city of stone and mortar make herself ready?" &c., &c., it does much more credit to his mirthfulness than to his veneration, conscientiousness or perceptive faculties. [11]

We do not suppose that Christ is "married to stone walls," or anything else; but that the marriage of the Lamb denotes the inauguration of Christ, as King into his throne, which is just such a city as God has described in Rev. xxi: We do not suppose there is any bride to "make herself ready;" but that this figurative expression denotes some important preparatory work, in the case of the city, in connection with its becoming "the throne of the Lord." And what that work is it is not difficult to determine. The "holy city" is called also "the tabernacle of God."—Rev. xxi. Christ is "the minister of the true tabernacle which the Lord pitched and not man."—Heb. viii. 2. The typical tabernacle had to be "purified;" and Paul tells us the true tabernacle must also be purified:—"It was therefore necessary that the patterns of things in the heavens should be purified with these; (the blood of calves and of goats,) but the heavenly things themselves with better sacrifices than these."—Heb. ix. 23. The typical work of "atonement for the holy sanctuary, and for the tabernacle of the congregation, and the altar;" as well as for "the priests, and for all the people of the congregation," was on the tenth day of the seventh month.—Lev. xvi. 29, 33. And when that work of atonement for "the heavenly things themselves" shall have been accomplished by Christ, then we suppose that preparation denoted in the figure, will have been effected:—what had been hitherto the tabernacle of our Great High Priest is "ready" to become his throne.

"And to her was granted that she should be arrayed in fine linen clean and white: for the fine linen is the righteousness of saints." They "wash

their robes and make them white in the blood of the Lamb." "By his own blood, he entered in once, into the holy place." The holy city—the heavenly Jerusalem—is indebted to the same atoning blood for her purity, that the saints are indebted to for theirs. [12]

When does the marriage take place? It is asserted that it must be after the destruction of the wicked, after the judgment, at least, of the "great whore." But why so? The fact that the account of it falls after the account of the judgment of that personage, is, of itself, no proof of it. The parts of this book in particular, must be arranged, not by the order in which they occur, but by the order of the events of which they speak. Is it not evident that verse 4th of chapter xix., closes the portion which begins with chapter xvii? and that the 5th verse begins a new portion? Compare Rev. iv. 5. And if the marriage be supposed to denote the union of Christ with his church, does not that take place till after the judgment? They certainly meet him, and appear with him in glory before that time. The union of Christ with his church must take place before the execution of judgment upon the wicked. But if it be contended that the marriage, here, denotes some event which takes place so long after they have found their way to the Lord, it is very doubtful whether that can be the event denoted by the marriage in the parable.

The song of the church, here, itself, appears to prove both the event which the marriage denotes, and the time in which it takes place. What is their theme? The same, evidently, of the four and twenty elders on the sounding of the seventh trumpet: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned!"—Say the elders. "Alleluia: for the Lord God omnipotent reigneth!" say the church. They both celebrate the introduction of the reign of Christ. And as Christ, together with his saints in their glorified state, are to execute judgment upon the wicked, the marriage, which denotes the placing Christ in his throne, must take place before, and not after the execution of judgment upon any of his enemies. We suppose the song celebrates an event that is already accomplished at the time it is sung. [13]

By going "through the Bible," then, with the figure, guided by the established rules of interpretation, there is but one interpretation, one "meaning,"—which can be sustained throughout—of "the marriage," as an event to take place in connection with the end. And I can give that act of Christ denoted by the coming of the bridegroom to the marriage, no other special reference, but to the act of resigning his mediatorial work, in behalf of the world, in order to his becoming king.

It is asked—"What is meant by the virgins going in with him to the marriage?" The difficulty exists only with those who interpret "one part of the figure literally, and the other figuratively."

But understanding this part of the figure as we do the other part, to denote something beyond itself, it must be understood in a sense which accords with the nature of the event which the marriage denotes. The coming of the bridegroom would point out some change of work or office, on the part of our Lord, in the invisible world; and the going in with him a corresponding change on the part of his true people. With him it is within the veil—where he has gone to prepare a place for us; with them it is outside the veil, where they are to wait and keep themselves ready till he appears for their salvation [14].

Finally. What are the reasons for believing that the event, now supposed to be denoted by the coming of the bridegroom to the marriage, has taken place? Some of these reasons have been anticipated. 1. That event must precede the appearing of Christ. And it is hardly possible, that the utmost limit to which the period, which brings us to the cleansing or avenging of the sanctuary, can extend, lies beyond the present year, as we shall show next week, Providence permitting, from data of a more positive character than has yet been given to our readers. And as Christ is to perform that work in reference to the sanctuary, he must appear before the period runs out. We are, therefore, crowded up to the point at which his appearing must occur; and as he is made king before he appears, it would seem, at least, very probable, that his mediatorial work for the world, has been closed up, with a view to his coronation, if that has not taken place.

2. All the power of "the typical argument," though it may have misconceived the precise bear-

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ing of the type upon events, bears upon the last seventh month, as the date of that change. Those who have not fully abandoned the position then taken, will admit, that it is too early, at present, to attach no special importance to that argument, or to the events of that time.

3. This view of the question gives us as well-defined a position as we have ever had; while it explains what must otherwise be a perplexity in our history, and shows that we have taken a step, which we know must be taken, in the closing up of our mortal state.

4. The condition of things around us goes to confirm the supposition that this step has been taken; while the adventists, as a body, are placed in circumstances evidently in accordance with those described in the word of God, as the lot of his people at the end. These will be noticed more at length, in considering the duties and trials of our position.

5. This interpretation harmonizes all those figurative portions of the word of God, which speak of the coming of Christ, in their special application, and that too, by referring them to facts plainly stated in other forms of speech, through the prophecies.

The entire picture is also remarkably in accordance with the history of the adventists, while they have been as insensible that they were living it out, as the disciples of old were, that the oft repeated prophecies of the crucifixion and resurrection of Christ were being fulfilled, though these events were passing before their eyes, till after they had passed.

I know it is doubted whether we have had any demonstrations which should lead us to such a conclusion? But where shall we look for demonstrations? "We know that whatsoever the law saith, it saith to them that are under the law:" what God has spoken of the state of things in connection with the coming of Christ, is applicable only to those who are responsible for the truth on that subject. The demonstrations of the old world's doom, before it came, were given only to the family of Noah. The demonstrations of Egypt's doom, to which the Egyptians would not take heed, were given only to the people of God. The demonstrations of the doom of Babylon, were unheeded, but by her captives, till God himself informed her proud and idolatrous monarch, that "God had numbered his kingdom and finished it!" The inhabitants of Jerusalem, excepting the little flock of her outcast children, "knew not" the demonstrations, "that the things which belonged to her peace" were hid from her eyes, till the wrath came upon them to the uttermost. And when I must admit, that the Adventists have had no demonstrations that the world's day is over, I must doubt that they have the truth of God, and that they are His people [15].

A. HALE.

P. S. As Bro. BLISS has arranged the discussion, in order "to give both sides of the argument"—"the reasons for and against," it might be expected that I should reply to his "reasons against" the position attempted to be sustained. But as I am much more anxious that our readers should see where they are by the word of God, if it is still to be understood in the particular sense, in which we have generally understood it, as Adventists, than to consume time and space by answering objections, which others can appreciate as well as ourselves, I shall not now stop to notice in detail "the reasons against."

If God does not speak himself, to settle all differences among us, before the contemplated articles are closed, I may take occasion to show that among a good deal that has no important bearing upon the points at issue, if his views of these questions could not be sustained without leading him to class together, as similar cases of figurative language, portions which are entirely different, in this respect; (see notes 9, 10, 13, 15, Advent Herald, Feb. 26,) and that, as it is at least doubtful whether some other portions which he has applied to "the church," exclusively, do not belong to "the land;" (Note 9, ib.) that as those which refer to the marriage relation, applied at the time of the apostles, and not particularly at the Second Advent; (ib.) and that as others which he applies to the future union of Christ with his church do not speak of "a marriage" at all, so far as the question, *Who is the bride?* is concerned, I consider it very good evidence, to say nothing of other considerations of a similar character, that the position he opposes cannot be overthrown. If any body could overthrow it Bro. BLISS could [16].

A. H.

NOTES ON THE ABOVE.

NOTE 1. When the Lord shall descend to this earth, we suppose that change will have taken place, not only with the great mass of the world, but with the entire race. By the parable we learn that the Bridegroom came, and the door was shut. All the wise virgins went in before it was closed, and none who were left out were enabled to gain admittance. These points in the parable are particularly brought to view. This of course cannot symbolize a literal door; but does not this teach that none can be admitted to the marriage supper of the Lamb save those who are ready when the Bridegroom shall come? This shows the necessity of watchfulness that we then be found ready. But if it does not teach this, we are unable to perceive what it does teach; and if it does teach this, the coming of the Bridegroom must be as decisive of the fate of every soul, as death is to an individual soul. If there could be a possibility of salvation, after the coming of the Bridegroom, we should suppose in the parable, while those that were ready went in at his coming, that some who were the most ready of the foolish would have been admitted after the closing of the door. If points in the figure which are not presented in the parable, are to have a fulfilment, we should certainly suppose that these points which are presented would have an equal fulfilment. And then the conversion of a single soul would be to us conclusive evidence that, previous to such conversion, the Bridegroom could not have come.

NOTE 2. It is true the kingdom of heaven will be set up during the days of these kings; but will it be set up before the personal coming of the King? That it cannot, has been the great argument to prove that the kingdom of heaven was not established in years past. If could be set up before the personal coming of the King, it would be in some sense a spiritual reign. But when we come to the 7th of Daniel, we find that the Son is not actually invested with his kingdom until the *beast is slain*; although it was previously in prospect. His receiving the kingdom as a gift may have been from his ascension to heaven, for all the testimony that we have to the contrary, from which he will return to be invested with it. And we find by 1 Cor. xv., that it is not till the first resurrection that Christ delivers up the kingdom to the Father; or as it is literally, recovers the kingdom to the Father, and it must be after this that all things are subjected to Christ. But what is there in Daniel 7th to denote that Christ is invested with the dominion before his personal coming? Would not such a position be to relinquish to the spiritualists an important argument? Again, when he makes war upon the wicked nations, is it not at his personal coming? And is not this before he is invested with the kingdom as in Daniel 7th?

NOTE 3. That all this will not be before his coming, we cannot say; but we cannot see why he who can raise the dead in the twinkling of an eye, and create the world in six days, should occupy months from last October, in the performance of what may be instantaneous, and for all that we know to the contrary, may synchronize with his appearing.

NOTE 4. We should suppose from the parable that when the foolish virgins made this cry, they would at least be sensible that they were shut out. But the churches are sensible of nothing like this. And they, instead of crying, Lord open to us, are endeavoring to induce others to come in where they are. If the wise virgins have entered, the foolish have no desire to go in where they are, but want the Adventists to come back to them. Again, the foolish virgins who ask for admittance,

trimmed their lamps when the midnight cry was given. But these were not aroused by the cry of the seventh month.

NOTE 5. The door of mercy must either be closed, or it is not closed. If it is closed, must not the condition of every soul be fixed for all eternity? If any soul can receive any degree of pardon, will it not show that the door is still open? and if it is still open, may not all, whosever will, accept of the offers of mercy? We of course, do not speak of a literal door, but do the scriptures any where give us to understand that the closing of the door of mercy is a gradual work? Will it not always be true that God either will hear the prayers of sinners, or that he will not? And while he is willing to hear, is he not saying to all, "Come let us reason together, though your sins be as scarlet, they shall be white as snow: though they be red as crimson, they shall be as wool?" But if sinners cannot be converted, how can there be any thing for us to do for sinners? If "all who fear God and work righteousness according to the light they have, must be embraced by his arms of mercy," are not such already Christians? And is it necessary that there should still be an outward work on such, that men might mistake for conversion, before such can be saved? But where do we find any scripture for such a distinction among the wicked? Does this parable teach any thing of the kind? We cannot find it there. Those who were ready went in, and the door was shut; those who were not ready, were left out, and could gain no admittance. Each individual soul must either be in or out. If the bridegroom has come, according to the parable there can be no more admittance. And if sinners are being converted any where, does it not demonstrate that the door is still open, and that the Bridegroom is yet to come? We cannot see how this conclusion can be avoided. We cannot comprehend how the door can be open and closed at the same time;—how it can be shut, and yet not quite shut;—how it can be not open, and yet partly open. But if it is closed, then all who are out, are left out forever.

But when the Master of the house has risen up and shut to the door, will not the Spirit of God then be withdrawn from the earth? Shall we then as now hear sinners pleading for mercy, as our brethren who are laboring for the conversion of souls hear them? Then, will those who come to scoff, remain to pray? or will the praises of the Redeemer occupy the tongues of those who were proud blasphemers? We cannot suppose they will. But we hear these things around us: Our brethren in the field are reporting facts like these—where not only an outward work has been effected, but where the soul has been renewed. But as for resuming our old plans of labor, if by this it is meant for the conversion of the churches, as we hoped we confess that we have no such expectations. But if it is meant that we can labor no longer for the salvation of souls in the church and the world, we confess we are as ready as ever to go every where preaching the word. We believe that while God spares the world, it is on account of his long suffering, which waited in the days of Noah 120 years,—he was so unwilling that any should perish; and that it is the imperative duty of all to labor in the vineyard until the Master shall come at even to reckon with them. We have no hopes of the church or the world as such. But while God permits us to thunder in their ears the cry, "Behold he cometh," some poor souls may be induced to hear, to turn and live. If God shall bless our labors, to Him be all the glory: if he does not, He will have done what seemeth to Him good. The result is not the point of the most interest to us; what is *our* duty, is the great question. We

had rather labor unsuccessfully, than peril souls by refusing to labor in the vineyard. There is, in our view, but one safe side, but one safe course; that is, when he comes to be found so doing. The rest we leave with him. But to labor successfully, or to labor at all, requires faith. We should have no expectations of benefitting souls, unless we believed there was mercy for them. Therefore to teach men there is no more salvation for the unconverted, or that there is probably none, would tie up our hands, and cripple our energies.

NOTE 6. The question "Who is this that is to call the Lord my husband," is answered by the 15th verse, where we read that the one who calls the Lord "my husband," is to sing "as in the day when she came up out of the land of Egypt." The land did not come up out of the land of Egypt, nor did the city. We cannot see how it can be other than the people who are betrothed unto the Lord, and are to call him my husband. To betroth, is to make a marriage contract with another; and the betrothed cannot call her lord "my husband" until the marriage ceremony is performed.

NOTE 7. This section fairly illustrates the difficulty of subjecting figures to an exact and universal application. If they were to be thus subjected, difficulties would arise on every hand. For one application would make our brother our husband, another would make our brother our father; and therefore we cannot carry out a symbolical application in its minutia any farther than it is brought to view in each individual illustration, confined to such illustration. For that which in one figure is our brother, may in another be our father or husband. Thus Christ is our Brother, and we his brethren; he is our Shepherd, and we his sheep; he is our Priest, and we his people; he is our Advocate, and we his clients; he is our King, and we his subjects; he is our Master, and we his servants, &c. But upon the principle that Jerusalem must be the bride because she is our mother, he could not be spoken of in all these relations.

NOTE 8: According to this text the land is to be married; so that to carry out the figure, the land as well as the city becomes the bride. But when will the land be married? Not until it is cleansed; and as the land, the people and the city, are all referred to under the similitudes of the marriage relation, this consummation can only be at a time when the three are in a condition to be joined in eternal union. Consequently the wedding to which the Bridegroom enters is necessarily subsequent to his personal advent.

NOTE 9. If this cannot take place until Samaria and Sodom are restored, it must be an event subsequent to Christ's personal appearing; and consequently the Bridegroom cannot have come.

But is it the city alone, or are its inhabitants here brought to view under the figure of Jerusalem? Is not the nation most certainly brought to view? We cannot see how a question could arise on this point. That it cannot be the walls and streets of the city, we think is clear from verses 60-63; for God will remember his covenant with her, will establish it with her, and be pacified towards her. But old Jerusalem—all that pertains to the bare city is to pass away and be destroyed. The new city which will descend from God out of heaven, never had any connection with the old city, only as its inhabitants will be the connecting link. It can therefore only be the church which is here brought to view by the name of Jerusalem; she did not remember the days of her youth, and God has been angry with her; but he will again be reconciled to her, and with the city which will descend from heaven, she will be Jerusalem still.

NOTE 10. It is not altogether certain that the church is here singing of another party. The subject of the song is arrayed in the righteousness of the saints. Can this be other than the church? The righteousness of the saints pertains to her. There is nothing inconsistent in the idea of the members of the church individually, singing the praise of the church collectively. But it is not the praise of the bride that is here being sung. The command is to all the servants of God and to all that fear his name, both small and great, that they should "praise our God,"—not the bride. And they sung "Alleluia; for the Lord God omnipotent reigneth.—Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and the wife hath made herself ready." No praise was ascribed to the wife. But can this wife be any other than the church that he has sanctified and cleansed by "the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish"?—Eph. v. 27. Can this wife be any other than the church, of which Paul says, Christ is the head, as the husband is the head of the wife? Can this wife be any other than the church that is espoused to one husband, that it may be presented a chaste virgin to Christ?—2 Cor. xi. 2. Can this wife be any other than the church which came up out of the land of Egypt, that is to sing in that day as in the days of her youth and is to call the Lord *Ishi*, my husband?—Hos. ii. 15, 16. Is not the wife which is here arrayed in fine linen, clean and white, the same as those arrayed in white robes, in Rev. vii. 13, that came out of great tribulation? We cannot resist the conviction that these several parties are all the same.

NOTE 11. It is the very principle of interpretation here brought to view for which we have contended. Life and thought and feeling are ascribed to inanimate objects. But when are they thus ascribed? Is it when inanimate objects are used as figures, or literally? It is when they are used as allegories, metaphors, or representatives of living things—not otherwise. Thistles and cedars are spoken of as talking and making contracts. But, how? When Amaziah wished to look Jehoash king of Israel in the face, Jehoash sent a message to him using as an illustration the figure of a thistle sending to a cedar saying, "Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle." But what did all this imply?—that these acts were to be ascribed to the thistle and cedar? By no means. It was to intimate to Amaziah that he had better stay away. "But Amaziah would not hear. Therefore, Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah; and Judah was put to the worse before Israel, and they fled every man to their tents." Thus it is seen that Josiah in the use of this figure emblemized Ahaziah by the thistle, and himself by the cedar; so that the acts which in the metaphor are ascribed to the inanimate objects, are by the application ascribed to animate beings.

The same is true of the allegory of the eagle in Ezekiel 17th. It is expressly called a riddle:—"Son of man put forth a riddle, and speak a parable unto the house of Israel." Then he says, an eagle cropped off a young twig of a cedar and set it in a city of merchants; he also planted the seed of the land in a fruitful field, and set it as a willow tree, and it became a vine; but it bent its roots towards another eagle, and therefore was to be

pulled up and withered. But what did all this denote? God explains it as denoting that the king of Babylon had carried the king of Jerusalem to Babylon, and made a covenant with the king's seed; but he had rebelled against the king of Babylon, and sent ambassadors to Egypt, for which trespass he was to be taken in the snare. Thus the eagle that plants fields is the king of Babylon, and the other eagle is Egypt.

The same is also true of cities that come and go, that weep and rejoice, that rise up and sit down, &c. &c. These acts are never ascribed to the walls and streets of the city, only when cities are used as allegories; and then the action is to be ascribed to whatever the allegory may symbolize. We therefore may well ask, whether Christ is to be married to stone walls? and can a city of stone and mortar make herself ready? As we have shown that life or action is never ascribed to inanimate objects, only when they are used as symbols of that to which such action is appropriate, it follows that if the stone wall is here spoken of as making herself ready, it can be used only as a symbol of the bride, the church of the first born. It may be that our "perceptive faculties" are at fault; but in all seriousness we regard this as an insuperable difficulty in the way of the city's being more than a symbol of the bride; and as contrary to the usage of the symbolic language in the texts referred to.

NOTE 12. We do not conceive that John is here making use of figurative language. What he sees and hears, it is true, is in vision; but we understand that there is to be a bride that is to make herself ready, i. e., by holy living and faith in Christ the Spouse of the church; we understand that there is to be literally the marriage of the Lamb,—not a human marriage, but that he will be united to his saints in eternal union,—that union being called the marriage of the Lamb—that being the most expressive language by which a true sense of the union can be conveyed. Consequently we believe that when this union shall be, there will be the same song sung, the same multitudes of the redeemed present, and the same Alleluias, and praise to God, &c., that John in the vision saw and heard.

But if this marriage denotes the inauguration of Christ as King into his throne, and the preparation for that is merely the purifying of the things in the heavens with better sacrifices than the blood of calves and goats, we understand that that work was long since performed. This sacrifice was offered "once when he offered up himself,"—Heb. vii. 27. He then ascended to the Father and "entered in once into the holy place, having obtained eternal redemption for us,"—ix. 12; "for Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us,"—ix. 24. Christ having done this, "after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool; for by one offering he hath perfected forever them that are sanctified,"—x. 12-14. This preparation must therefore have all been made, not on the 22d of October, but eighteen hundred years ago. As for any inauguration of Christ into his kingly office, all the ceremony that we have evidence will be performed, is, that he will take to himself his great power and will reign. Him who said let there be light, and there was light, we regard as a Being whose preparatory movements whatever they may be, can all be accomplished by the mere expression of his will, so that as far as such are concerned his advent may be at any moment.

NOTE 13. *The time of the marriage.* It is true that the order of the events as recorded in the Apocalypse is not always the order in which the events will be fulfilled. It consequently does not follow that the events predicted in the 19th of Revelation, will follow in fulfillment those in the 18th. Nor does the question of the time of the marriage rest upon any such evidence. After John has described the destruction of the Beast, he commences the 19th chapter with, "After these things I heard," &c. If this is a part of the same vision, the events must follow in the order presented: but if it is a new view now presented, it may, or it may not thus follow. But John goes on to say, "I heard a great voice of much people in heaven, saying Alleluia, Salvation and glory and honor, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said Alleluia. And her smoke rose up forever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying Amen: Alleluia. The foregoing proves the scene here is not a digression, but is a continuation of the preceeding subject, being subsequent to the destruction of the beast. But it is claimed that here the subject ends, and a new subject commences with the 5th verse. If a division of subjects could be here made, we opine that very little difficulty would be found in making a division of subjects in any portion of scripture. Our "perception" is not sufficiently acute to discern in the connection a change of the subject at this point. John proceeds, "And a voice came out of the throne." What throne? The same throne before which the four and twenty elders fell down: "saying, Praise our God all ye his servants, and ye that fear his name both small and great." Who are here addressed? It must be the much people in heaven whose voice John heard, verse 1. Again we read "And I heard as it were the voice of a great multitude, [the same multitude before presented] and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and the wife hath made herself ready. And to her was granted that she should be arrayed in fine linen clean and white: for the fine linen is the righteousness of the saints. And he saith unto me, Write, blessed are they which are called to the marriage supper of the Lamb. And he saith unto me, These are the true Sayings of God." We cannot question but that all this has reference to the same subject; and if it has, the marriage of the Lamb is subsequent to the personal coming of Christ.

How long this may be subsequent to the ascension of the saints, we know not; for we are not informed how long time will transpire in the consummation after the Advent. But we do not know as the ascension of the saints to Christ is necessarily the marriage. We suppose that then they go in with the Bridegroom to the wedding, and that the door is then shut; but the wedding, or what is symbolized of the wedding when this song is sung, may not be consummated till all who have not on the wedding garment are cast into outer darkness where there is weeping and gnashing of teeth, which must be the destruction of the beast when the smoke of her torment shall ascend forever and ever.

NOTE 14. If Christ is still within the veil, and those symbolized by the virgins are waiting without the veil for him to appear, it would correspond

more with that part of the parable where the virgins are expecting the coming of the Bridegroom. How can they have gone in with the Bridegroom, and still be outside waiting for the Bridegroom to appear? This waiting position must certainly be before his coming. But if this is interpreted as the saints going in with Christ to be where he is, is it not interpreting this part of the parable literally, while the other portions are understood figuratively? Let us examine this. The kingdom of heaven is likened to this parable: the bridegroom symbolizes the Savior; the virgins, the children of the kingdom; the preparation to meet the bridegroom, the preparation of the saints for Christ's return; the tarrying of the bridegroom, the delay in the consummation of the hopes of those who looked for his return; the cry at midnight, the proclamation of the Savior's coming; the virgin's arising to trim their lamps, the awakening and preparation consequent on the nearness of the expectation of the Advent; the coming of the bridegroom, the Advent of Christ; the going in with him on the part of the virgins, the ascension of the saints to meet the Lord in the air; the shutting of the door against the foolish virgins, the closing the opportunities for salvation to an ungodly world; and the cry of the foolish virgins, the cry of false hearted professors on their being left by the righteous. With this application all the parts of the parable symbolize events in relation to Christ's advent, so that the kingdom of heaven will be likened to it. And all the parts are alike symbolical and proportional to each other. Instead of this being an interpretation of a part literally and the other parts figuratively, we cannot see how the other application is an interpretation of one part at all. If any portion of the parable is symbolical, this must be; and if the kingdom of heaven is to be likened to the going in with the bridegroom of virgins who were ready at his coming, then those who are symbolized by the wise virgins, must go in with Him who is symbolized by the bridegroom to the actual union which is symbolized by the wedding. Consequently, if Christ is symbolized by the bridegroom, and the wedding is being performed in the invisible world, all those who are symbolized by the wise virgins must now be there with him, uniting in the song in praise of our God. But if the virgins have gone in with him, all who are now left on the earth must be left in a hopeless condition.

NOTE 15. Demonstrations of the nearness of this world's approaching catastrophe cannot be wanting to any who are not unmindful of the signs of the times, which so clearly shadow forth the certainty of its downfall. That man must be blind indeed who can discern nothing in the moral heavens that betokens the swift execution of threatened wrath. The world may be indifferent and unconcerned; she may lull herself to sleep in carnal ease, and soothe herself with promised peace and safety; but the suddenness of her destruction is thereby only the more certain and inevitable. The fiat has gone forth; her sentence has been pronounced; her doom is fixed, and any moment may usher in eternal realities.

But the questions here are, has the Bridegroom come? is the door of mercy closed? or must these events transpire before the personal and actual coming of Christ?

The demonstrations that the Bridegroom had come and the door of mercy is closed, when those have been fulfilled, will be the correspondence between the fulfillment and conditions presented in the parable: That the Bridegroom has tarried, and while he tarried all slumbered and slept, that the cry has been made, and that all those virgins have arisen and trimmed their lamps, we fully believe; so that there is nothing predicted to intervene be-

fore the coming of the Bridegroom. But before it can be demonstrated that the Bridegroom did come last October, it must be shown that in reference to that movement all the virgins did arise, and that they did go in with him to the wedding. If that could be proved an invisible coming, we should fear that all the coming for which we look would be invisible. But as we have the Savior's assurance that his coming is to be as the lightning, visible everywhere under the whole heavens; and as the kingdom of heaven at this coming is to be likened to the coming of the bridegroom; in the absence of all the evidence that was to mark the Bridegroom's coming, we must, in reference to the position that he has come, as the Savior has admonished us, "*believe it not.*"

NOTE 16. It will be seen from the foregoing that in this discussion, we have compared our notes and read them to each other before their insertion in the paper, so that there need be no misunderstanding respecting them. What we want is the truth. We therefore hope that everything we may advance that is irrelevant to the question, will be set aside. We expect of course that while Bro. HALE regards his position as being the correct one, that our arguments will appear to him as weak and irrelevant. But all we ask is to let the arguments on both sides be fairly weighed in the light of the Sacred Oracles; and thus let each decide in reference to his convictions of truth.

LETTER FROM BRO CHAPMAN

The following letter from Br. Chapman of Connecticut will be read with much interest by those who love to hear of the conversion of souls to Christ. Let others obey the command to go out quickly into the highways and hedges and compel them to come in, that the wedding may be furnished with guest; and their labors will also be blessed. *Blessed is that servant whom his Lord when he cometh shall find SO DOING.* Some of these conversions were before the tenth. But a goodly number have been since.

DEAR BRO. BLISS:—When I last wrote you Aug. 30th, I was animated with the hope that before this time we should have been "caught up together with the dead in Christ, to meet the Lord in the air;" and notwithstanding I have been disappointed, yet have I seen no time when I could conscientiously relax my efforts in the use of the same mercy to save souls, viz. the cry "Behold the Bridegroom cometh," "prepare to meet thy God."

That this "glorious appearing of the great God" is near, even at the doors, I cannot even for a moment cherish a doubt; and therefore I continue in my humble way to labor in the vineyard of God. After writing you, I attended the camp-meeting at Newington and Litchfield, both of which were deeply interesting, sinners were converted, backsliders reclaimed, and many of the dear saints quickened and comforted—scores of whom with cheerfulness submitted to the sacred ordinance of baptism. During the interval I spent a week in Roxbury in connection with brother Matthewson; during the day we addressed the people in a grove, and in the evening at district school-houses; a respectable number came out constantly to hear the word. As the result of those meetings several precious souls were converted, and many of the disciples of the Lord revived and comforted, being brought heartily into the advent faith. I attended the camp-meeting at Brooklyn where I heard brother S. S. Snow in reference to the 10th day of the 7th month; for that privilege I often have, and still do praise the Lord. In view of the evidence I felt called upon without

delay to visit the various advent bands in R. I. where I had formerly labored, particularly the two Indian tribes in Charleston and South Kingston, and communicate the joyful intelligence. This indeed was a welcome message to those dear natives. It prompted them at once to "look up and lift up their heads."—This we should suppose would be the case with every true disciple of the Lord; but alas how offensive the sentiment to the great mass who profess to be the friends of Jesus. After completing my mission I went with the brethren from Providence, to the advent conference then in session, in Gloucester, this was indeed the most solemn and interesting season I ever witnessed.

The period on which our hope rested, passed while we were there convened; and not realizing the desire of our hearts, I frankly confess I was disappointed, and could better then ever before sympathize with those disciples of the Lord on the way to Emmaus, when "they walked and were sad," saying, "we trusted that that it had been he which should have redeemed Israel." Luke xxiv. 21, we did not sorrow however as those that have no hope, for having unshaken confidence in the scriptures, we were assured that the next great event in prophecy, was the sign, and appearing of the son of man in the clouds of heaven; and that this event was near, even at the doors. For the time being we took encouragement, and our hope again rested on the week of tabernacles. During that period I returned to Connecticut, and on my way to H. visited the brethren in South Killinly, Brooklyn, Hampton, Chaplin, Pomfret, Woodstock, Ashford, Willington, and Mansfield, where I had formerly labored, and by the grace of God was enabled "to strengthen the things which remained." Returned and spent the Sabbath of that week with the advent band in Hartford. This was truly a refreshing season. Left the city the next day, and without tarrying long in a place, visited the bands in Wallingford, Cheshire, Prospect, Gilford, Meriden, Berlin, Kensington, Britain, &c. in each place, after greatly "comforting one another" with the word of the blessed Lord, and his apostles, I returned to Hartford (the period having expired on which our late hope had rested) and being considerably fatigued I remained in the city nearly three weeks, and then left and spent the Sabbath with the advent band at Warehouse point (East Windsor.) This is truly a devoted people, looking with joyful hope and expectation for their coming Lord, "not forsaking the assembling of themselves together, as the manner of some is," but meeting uniformly on the Sabbath, and six evenings in the week, to exhort and comfort one another. I would that their example in this respect were imitated by all the advent bands. I crossed the river on Thursday 26th Dec. to visit the few Adventists in Suffield (say 5 or 6.) Three days notice having been given, a congregation of ten or twelve persons only, could be collected together, to listen to a lecture on a subject so unpopular as that of the advent of our blessed Lord, but the few who were present being desirous of hearing on the subject, our meetings were continued in that place without much increase of numbers till Sabbath afternoon. At this time a request was presented from the extreme north part of the town, that we hold a few meetings in that section. Accordingly an appointment was made for that evening at the house of Bro. H. Kent (father to our beloved Bro. K.) and to my surprise, when I arrived at the place, I found a large room well filled, with an attentive congregation. We continued our meetings there until the following Friday evening, during which time the congregation rather increased in numbers, and gave good attention to the word. Several backsliders were reclaimed, during this time, and heartily embraced the advent

faith; they with two or three other brethren there resolved hereafter, to maintain advent meetings in that neighborhood, and gave out their appointments accordingly; I then gave a farewell exhortation and dismissed the congregation, expecting to leave in the morning. At about eleven o'clock the friends retired to their respective houses. During the night the Lord brought upon some of these mothers in Israel, such a travail of soul for their unconverted children and neighbors, that sleep entirely departed from them. A sister Burge having three interesting children from twelve to sixteen, having passed a restless night, rose in the morning "while it was yet dark," and travelled on foot from house to house in pursuit of "Bro. C." until she became quite fatigued. Not succeeding, she returned to her house, and took a horse and cutter, and drove till she found me. As she opened the door upon us, she exclaimed, praise the Lord. This was not an empty sound. She then delivered her message, viz. "you must not leave the place till you have seen the salvation of God, for the Lord I am confident designs to do a great work in this place. It was then proposed that we bow before the Lord, and present the case to him. This being done, it was manifest to all that duty required that we remain in the place for a few days at least. I called at sisters Burges, and there came in a sister Allen who like sister B. had passed the night in agony of soul. After conversation with the eldest child I discovered that she was deeply convicted of sin, and desired without delay an interest in our prayers promising at the same time to pray for herself. We all as one bowed before the Lord, and were "agreed as touching one thing." The young lady also said a few words in prayer which was soon turned to praise, she rose from her knees a happy convert. At the request of this family we met there for worship that evening, the Lord was with us of a truth, the young convert was free to communicate her feelings, showing what great things the Lord had done for her, and being *born into the advent faith*, she felt a deep concern for the souls of her companions, especially for her twin sister and her brother. At the close of the meeting ten or twelve young persons knelt down saying pray for us, three or four of whom date their conversion from that hour. I remained with that people about four weeks longer, addressing them on the Sabbath and every evening during the week on the glorious subject of the Lord's being at the doors; the word there has taken deep effect; from fifteen to twenty precious souls have been converted to God, a greater number still of backsliders reclaimed, and all the disciples that attended our meetings (excepting certain of the scribes and pharisees) were greatly blessed. Nine or ten happy souls followed their blessed Lord in the ordinance symbolizing his burial and resurrection, as they came up out of the water (like another) they went on their way rejoicing. Others will probably follow their example soon. An advent band is formed in that place numbering about forty happy souls. Their measure of faith in the advent at hand, Bro. Bliss, is about the same as your Bro. C's. and never did I before witness a company of young converts that would talk out their faith on this subject with so much rational zeal and understanding. During the last week of my stay in Suffield, a Mrs. Bennet at Windsor Locks, came to Suffield to visit her sister Burges and other relations, not having heard what the Lord was doing in the place; as soon as she arrived she was astonished, witnessing so manifest a change in the conversation and condition of her friends, all of whom (three families) being thoroughly converted into the advent faith and all their children converted to Christ, and of course to the loving of his appearing; she herself being destitute of

a hope in Christ, was at once convicted of sin and saw the necessity of a preparation to meet the Lord. She spent one night with her friends only, attended our meeting in the evening, and in the morning returned home with a heavy heart; just before leaving, she said "Mr. C. there are no advent people in our place and I do not know that half a dozen persons could be collected together there to hear a lecture on this subject; but being anxious to hear more on the subject myself, will you not consent to spend a day or two with us on your return to H. and in the evening address the few individuals who may come out to hear?" There was so much solicitude manifested in her countenance I dared not refuse to comply with the request. Accordingly (two weeks ago to day) I left the Suffield band and fulfilled an appointment, in another portion of the town, and the following day called on Mrs. B. at the Locks, notice of a meeting at that house being circulated a goodly number say twenty-five came out to hear, continued our meetings there every evening, and on the Sabbath till Monday evening. On the Sabbath Mrs. B. was happily converted to God, rose and testified to that effect, and also of her decided faith in the advent at hand, six or eight others also came into the faith and formed a band. Yours as ever Bro. B. Praise the Lord. SAMUEL CHAPMAN. Hartford, Feb. 11th, 1845.

LETTER FROM BROTHER COLE.

BROTHER HIMES,—I am fully aware that too many, even good men, and those that I esteem far better than myself, are apt to advance and teach things for gospel truths, that they have not weighed, and which will not harmonize with the will and word of God as given by inspiration. There are two causes to which I impute this fault. The first is a spirit of strife for the mastery, a desire to become prominent, a leader and a rabbi. The other is a sense of duty which they think they feel to answer the calls so common in these days, to give us light—new light, more light, &c. Now that God's saints are children of light, and consequently love light, yea, more light, is all true; but it is equally true that in our extreme anxiety for light, we are liable to receive much that afterwards proves to be gross darkness. Oh what a responsibility rests upon those to whom the people look for truth and light! Whether we are Adventist or anti-Adventist, it matters not; the responsibility is the same in proportion to our influence. And shall all of that influence be brought to bear on this point, to make our poor little selves masters or leaders? to show an enquiring multitude that we, as an individual, are the men above all others in Zion to give them light? no matter how unreasonable their request, that we are competent to the task? and however morbid the appetite, that we can feed them to the full? No my brethren, we are little things; and if we do not feel more and more our own insignificance, and are not more completely humbled by our past experience and present attainments, I fear for our destiny.

Too many have felt themselves called upon to publish every idea that came into their mind, without regard to its truth or consequence. By these things, confusion and division have been introduced, more or less, into the churches, both of the Adventists and those opposed to us. It is now a time my dear brethren, that we teach nothing, and believe nothing but what we have the unerring word of God to sustain us in.

One thing we do know. That is, that our Lord is at the door, and that it is our duty to watch and be sober; yea, watch and be holy, looking daily for his return. Again; we do know that we must occupy till he come. But we do not know that the door of mercy is

closed. We do not know that there never can be another sinner converted. We do not know that our glorious High Priest has come out of the holiest of all. We do not know that he never entered there, until the present year. We do not know that Christ will come before the present year shall close. We do not know that he will not come before it closes. All these things are too high for us; we cannot attain to them, until we see the sign of the Son of Man in heaven. Then we shall see as we are seen, and know as we are known.

But what is now our duty, in view of what we may know, and may not know? Why, let us be humble, be watchful, be holy, be like that servant when his Lord returns to open unto him immediately. God has warned this wicked world of his approach. They and we are left without excuse, if found without a burning lamp when he comes. But don't my dear brethren let us be too curious to know what God has plainly told us we cannot know; or to look into what even angels cannot look into. I solemnly believe that the great principles of scripture interpretation on which we have founded our hope of soon seeing our Lord, are true. On those truths I risk my hope still. And by God's grace I mean to be ready for an event so glorious. But if any of my brethren think that their salvation depends on receiving the new light (so called,) that appears, and if they are blessed in receiving it, God forbid that I should be an hindrance to their growth in grace, or in the knowledge of the truth. But for one, I must stand on the more sure word of prophecy.

TIMOTHY COLE.

Lowell, Feb. 18th 1845.

LETTER FROM BROTHER S. BROWN,

DEAR BROTHER HIMES.—The little Advent band in Milwaukee, are standing fast in the liberty wherewith Christ has made them free; and not withstanding the passing by of the 7th month, yet our faith is not shaken. Notwithstanding the opposition and contempt which has been poured upon the Advent cause, yet by the blessing of God, we are receiving new additions continually. We have had none of God's servants to lecture to us, to cheer and strengthen us; but God knows what is best for us. We try to commit all our interest to him, and are looking day by day for the coming of our King. It would rejoice our hearts to have the happiness of seeing brother Himes or Miller, and hear from them the words of eternal life; but we expect soon to see those brethren on the shores of immortal glory. But whilst we are on the shores of time, we should be glad to have some one of God's servants, to break to us the bread of life. We receive your papers every week, which brings food to our souls. All the preaching we have, comes through the Advent papers. Those who are opposing the truth, are growing blinder and blinder. O that God would open their eyes before they stumble upon the dark mountains.

Milwaukee, Feb. 3d, 1845.

"THE BOOK OF ESDRAS.—The fourth (second) book of Esdras is written with art enough, as if Esdras himself had composed it; but the marks of falsehood are discernable in it. Neither the Synagogue, nor the Greek or Latin Church, ever unanimously received it as canonical, though some of the fathers have cited it, and the Latin Church has borrowed some words out of it. It is not extant in Greek; and it never was extant in the Hebrew."—*Calmet's Dictionary of the Holy Bible*, vol. I, under title of "Esdra, or Ezra."

"THE SECOND BOOK OF ESDRAS."—The author of this book appears to have been a converted Jew who wrote some time before the death of Domitian; for this emperor and his predecessors are so clearly alluded to, that we can have little doubt as to the

date of this book. The author's intention seems to have been to console his countrymen under their recent dispersion, and to hold out to them the prospect of deliverance, on their embracing Jesus as the true Messiah. But as he knew that such doctrine would not then be popular with the Jews or Romans, he made use of the pious fraud, and concealed himself under the name of the ancient Ezra, or Esdras. The book bears other marks of being manufactured by a Jew, from the Rabbinical fables with which it is interlarded, e. g., that the Books of the Law were all burnt, and written anew by Esdras, by the help of inspiration (chap. xiv.), and many other such absurdities." *Edinburgh Encyclopedia*, article, "Apocrypha."

"The spurious Ezra predicts the reign of the twelve emperors, from Julius Caesar to Trajan, after their death. Chapter xii. 11, 16: 'The eagle whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel. But it was not expounded unto him, therefore now I declare it unto thee.' By the eagle is represented the Roman empire, and by its wings the twelve Cæsars, the second of whom (Augustus) reigned longer than all the rest. Verses 18—21: 'That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of falling: nevertheless, it shall not then fall, but shall be restored again to its beginning. And whereas thou sawest the eight small underfeathers sticking to her wings, this is the interpretation: That in him there shall arise eight kings, whose times shall be but small and their years swift. And two of them shall perish, the middle time approaching: four shall be kept until the end begin to approach: but two shall be kept unto the end.'

These eight kings were Caligula, Claudius, Nero, Otho, Galba, Vitellius, and Domitian, who all reigned but a short time. 'Two of them shall perish.' Titus erased the names of two of them, Otho and Vitellius, from the public records, and thus their history was lost. After describing many events which took place under the first four of the above emperors, this spurious Ezra declares that two shall be reserved to rule over and afflict the land and its inhabitants. They are the heads of the eagle. Two shall be kept unto the end. Vers. 26—28: 'And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain. For the two that remain shall be slain with the sword. For the sword of the one shall devour the other, but at the last shall he fall by the sword himself.' The expression 'one of them shall die upon his bed, and yet with pain,' refers to Vespasian, who died in the greatest agony, from a violent choleric and bloody flux. The land is intended for Judea, in opposition to the sea, which represents the rest of the world. The land is called, by way of eminence, the *promised land*, flowing with milk and honey. The Romans seized on this, because God designed to punish it for its sins, and to purify it by calamity. Titus and Domitian are the emperors whom he notices as those who would tyrannize over it. The Lion of Judah (the Messiah) is afterwards represented by this Ezra as reproaching the eagle for its cruel treatment of the land of Judea."—*Jahn's Hebrew Commonwealth*.

PURGATION OF THE EPISCOPAL THEOLOGICAL SEMINARY.—The examination of the students in the seminary relative to the charges against certain members, of entertaining views of a decided Bomish tendency, resulted in the dismissal of two of their number, Messrs. Donally of New York, and Watson of Delaware; and in the reprimand of Henry McVickar. Mr. Taylor of Connecticut, likewise inculpated, has not yet received his sentence.

Previously to this movement on the part of the authorities of the Seminary, it was rumored that some individuals in the institution were in constant intercourse and correspondence with the Roman Catholic priests, with whom they assimilated in all essential points of doctrinal belief; and that after finishing their course of study, they had resolved to manifest their faith by entering the priesthood of the Romish Church. Whether, or to what extent the recent trial established these charges, we are not informed.—[*Journal of Commerce*.]

OBITUARY.

Died at Chicopee Falls, April 17th, 1844, Deronza, aged 13, and on the 2d of February, 1845, Chastina, aged 17 years, the two eldest children of Bro. Gilman N. and Sister Charity Gale—both of them in full and joyful expectation of having a part in the first resurrection. Chastina has been wasting away in consumption for nearly a year, and did not expect to see death until she should behold the "Lord's Christ," and be "changed into his glorious likeness,"—but in meekness and christian patience she often said, "not my will but thine be done," and in this frame of mind she sank away until she fell asleep on Jesus' breast with a sweet and heavenly smile upon her countenance, which caused the friends that surrounded her bed, in her expiring moments, to shout aloud for joy, instead of weeping with regret and grief.

The afflicted but patient parents of these dear sainted ones, are waiting in confident expectation of a speedy reunion with them in that clime where diseases, pain and death, are forever unknown. May this bereavement be sanctified to their present and eternal good.

RANDOLPH E. LADD.

BRO. J. WESTON writes: *Dear Bro. Bliss*.—I never so fully realized the force of Hab. iii. 17, 18, as to day. We buried one child some time ago, and expect to follow another to the grave to-morrow. My wife is also very feeble and may not continue long. Yet God is good. His promises are precious. The resurrection morn glorious. The thought of the new earth where the inhabitants shall not say I am sick, delightful. The hope of having bodies like Christ's most glorious body, enrapturing.—Pray for us that our hope fail not.

New Ipswich, N. H., Feb. 24, 1845.

Letters and Receipts to March 1.

H W Pray \$1 pd to 193 in v 8; J McClure by pm \$1 pd to end v 7; J Clifford by pm \$1 pd to end v 7; W Meriam \$2 pd to end v 8; B Gilpatrick 50c pd to middle v 9; B Stratton by pm \$1 pd to end v 9; M Tucker by pm \$1 pd to end v 9; E Slater by pm \$1 pd to end v 8; H N Hurbert by pm \$1 pd to end v 9; H S Larkin by pm \$1 pd to end v 8; E Davis by pm \$2 pd to end v 7; F Hurd by pm \$5 cts pd to 203 in v 9; J G Sprague by pm \$1 pd to end v 9; Mrs P Sprague by pm \$1 pd to end v 9; Mrs Rogers by pm \$1 pd to end v 8; D Luther by pm \$1 pd to end v 6; H Morse by pm \$1 pd to end v 8; W W Covey by pm \$1 pd to end v 9; Rev A W Buntin by pm \$1 pd to end v 9; Dea J Coombes by pm 50c pd to 209 in v 9; J T Richardson by pm 50c pd to middle v 8; L Wade by pm \$1 pd to 217 in v 9; E Richardson \$2, where do you reside now? Fanny Clark by pm \$1 pd to end v 8; C A Gale by pm \$1 pd to end v 10; Wm F Hunt by pm \$1 pd to 214 in v 9; Wm Houston by pm \$1 pd to 192 in v 8; 3 copies; Dr Atwill by pm \$2 pd to end v 9; P Ryan by New York office \$2 pd to end v 9; Mrs A Burt \$2 pd to end v 9; Jno Mayo \$1 pd to end v 8; R Porter 50c pd to middle v 8; D Jones 62 cents pd to 193 in v 9; Capt S Rogers \$2 pd to end v 8; N Barrett \$1 pd to end v 9; Dr A Brigham by pm \$1 pd to 201 in v 9; J Walton by pm \$1 pd to end v 9; Mrs P Lackey by pm \$1 pd to 184 in v 8; John Thompson by pm \$1 pd to 214 in v 9; E Calderwood by pm \$1 pd to end v 9; Saml Stephens by pm \$1 pd to end v 9; D Snow jr by pm \$1 pd to end v 9; J Bridgman \$1 20c pd to 193 in v 8; D Calkins by pm \$1 pd to end v 9; L Baker by pm \$1 pd to end v 8; N Davis by pm 50c pd to middle v 8; W Randlett by pm 50c pd to 212 in v 9; A C Fort by pm \$1 pd to 229 in v 10; J Slutteff by pm \$1 pd to end v 8; Jno Clark by pm \$1 pd to end v 8; S White \$1 pd to end v 6; L D Morrell \$2 pd to end v 9; P Rogers \$1 pd to end v 9; A Fox \$2 pd to end v 6; Lucy Farley \$1 pd to end v 9; Capt Wilcox \$2 pd to end v 8; H Bishop \$2 pd to end v 9; J Lunt \$1 pd to end v 9; A Kimball \$1 pd to end v 9; E Lee \$1 pd to end v 9; A A Gage \$1 pd to end v 9; D E Hubbard by pm \$3 pd to 179 in v 8, 80 cents still due; Dr Patridge by pm \$1 pd to end v 9; J Noyes by pm \$1 pd to end v 9; R Bacon by pm \$1 pd to end v 9; R Chandler by pm \$1 pd to end v 9; G W Clement by pm \$1 pd to end v 9; A M Pottle by pm \$1 pd to end v 6; S Mitchell by pm \$1 pd to end v 8; C F Howland; A Pierce \$5, books sent; M Mason books sent; Wm Watkins; J Weston; pm Woonsocket R I; pm Averies Gore Vt; money received and books sent; John Kilob; pm Haverhill N H; pm Water Valley N Y; pm Brentsville Va \$3, paper will be continued; Henry Meyers; T M Preble; L Wade; pm Greenville NY, papers forwarded; E Jacobs; I E Jones; John Lange jr, books sent; pm Sandwich Ms; G. W. S.; J Weston; ES Blakelee \$1; A Peirce; pm Sargisbury Ms; pm Troy N Y; pm Portsmouth N H; pm Rehobeth Ms; C O Towne, books and papers sent; pm Chepachet R I; D B Gibbs; J V Himes; A T Walker; pm Winchester N H \$1; pm Springfield NY; pm Stafford Vt; Honeoye Falls Ms; JS Chumley; pm Manchester Ms; C Munroe; C Stearnes; pm Landaff N H \$5; pm Woodstock Vt; pm Waterville Vt.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 5.

Boston, Wednesday, March 12, 1845.

WHOLE NO. 201.

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"WE SHALL ALL BE CHANGED."

Toil on, poor insect, drag thy cumbrous length;
Who formed thee, worm, each day will give thee strength,—

Thy labor hard, thy food, a paltry store,

A few brief suns, thy crawling life is o'er.

Or if of higher rank, whose well-wrought task
For finest texture, human pride can ask,
A summer's toil shall weave thy silken tomb,
With worms of meaner web, thou'lt have thy doom;
This reptile form will soon be laid aside,
Till winter's frosts are gone, and storms subside.
And when the vernal sun earth's fetters breaks,
And nature to new life and beauty wakes;
Thy crusty shroud, shall give a nobler form,
Of richer dress than ever clothed a worm.
In rainbow hues, its Author will array
Thy better mould and skill Divine display,
And gilded pinions, adequate to bear
The new-born being through the unbounded air.

Toil on, poor pilgrim, o'er the rugged road,
Though faint and feeble, and life's care a load,
Thy weary feet will soon the journey close,
Then lay thy burden down to find repose;
This wasted frame will soon be laid away,
To mingle with the mass of kindred clay.
But though the grave's environs hug thee round,
And the huge stone with seals, secure be found,
And the strict watch be set to guard thy dust,
'Twill not be found when God awakes the just,
Whose kindness stoop'd the loathsome worm to change,

And give him wings a higher sphere to range;
Shall change immortal man to life divine,
And with a form that shall with seraphs shine.
If weary, worn-out, tall and die,
Or should the ruthless flame his flesh destroy,
Or Ocean's monsters on his carcass fed,
They're clothed alike, when God shall call the dead
The poor down-trodden, who with mangled frame,
Hath borne the lash, and for his Lord the shame,
On that bright morning, shall that lord behold
And wear a glorious form of heavenly mould.
Yes, all the saints are changed when Jesus comes,
Nor they alone who slumber in their tombs,
But all who're looking, longing, for their King,

Will share His image; and on quicker wing
Shall mount to meet Him; and His glories sing
Who conquered the last foe, and robb'd the grave
Of victory—omnipotent to save.

Go, pilgrim, on thy way a little while
Thy Lord shall come, and end thy tears and toil;
Wait thine appointed change, it's near at hand,
For at the end of days thou in thy lot shall stand.

S. A. P.

Marblehead, February 3, 1845.

LETTER FROM BROTHER D. B. GIBBS.

DEAR BROTHER BLISS:—I admire your frank, plain and open manner in giving your views on all important subjects. Permit me to make a few remarks in relation to those you have given upon the book of Esdras. Although you have decided against it, I cannot think you will consider that decision final, and the whole matter to be laid at rest: O no, many of the brethren believe, and have full confidence in its Divine authenticity; therefore I trust you will charitably bear with them, and give equal publicity to their views as to your own, that if there should be light thrown upon this truly bright subject, all may enjoy the benefit. After closing your strictures upon brethren P. and F's. exposition of the eagle, you say, aside from the vision of the eagle, there are other inconsistencies. You refer to 2d Esdras iii. 1, 2. In the 30th year after the ruin of the city, I was in Babylon and lay troubled upon my bed, and my thoughts came up over my heart. The time here embraced, you put down as the date when the book was written, and upon this premise, you show other absurdities. I hope, brother, you will again look at this matter; I think you will change your position. The import of the language is, he spoke of what had transpired in time past, when he was in Babylon. Surely he would not have spoken thus, if it was then taking place. It has usually been customary to give the date of any writing at its commencement, if otherwise at its close. We find the prevailing custom is adhered to in this case. After giving his name, and stating it was his second book, and also giving his genealogy, he then says he was a captive in the land of the Medes in the reign of Artaxerxes King of the Persians. The precise year is not here stated. [Note 1.]

You refer to the 14th chapter, as affording another inconsistency I find there a confirmation of the date put down at the beginning, and if the chronology we have adopted be correct, the year is also defined. Although my views of this has appeared in the Voice of Truth, I will give it here also, doubtless many would like to see it, that have not that paper. Your quotation begins with the 9th verse. For thou shalt be taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended. For the world hath lost his youth, and the times begin to look old, for the world (or age) is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part. And there remaineth that which is after the half of the tenth part. By referring to Paul's Epistle to the Hebrews, we are assisted to an understanding in this matter.

Speaking of Christ, he says, but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Also in the 2d chapter of Esdras, it says, And therefore, O ye heathen, that hear and understand, look for your shepherd, he shall give you everlasting rest, for he is nigh at hand that shall come in the end of the world. To consider the end of the world here to mean the end of the Jewish age, which appears to be the most reasonable construction, we readily solve the matter. [Note 2.] I put down the Bible chronology to the birth of Christ, which is 4157, add this to 70, which reaches to the final dispersion of the Jews, we have 4227. This we are to divide into 12 parts. One and a half parts remained from Esdras, which amounts to 528. Take from this 70, leaves the time to the birth of Christ, which is 458, differing but one year from the date put down when the commandment went forth to restore and build Jerusalem. [Note 3.] This conclusion agrees with the context, which says, the world hath lost his youth, and the times begin to wax old. We understand the times here identified to terminate at the expiration of 6000 years. We find the world's age at Esdras was 3699. The world then had passed his youth, and had advanced 699 years into the 3000 that remained, consequently had begun to wax old. The age of Esdras or Ezra is nowhere found. Shall we raise a conjecture, and with it weigh down positive declarations?

You refer to the 7th chapter, 26—29. Behold the time shall come that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth. And whosoever is delivered from the aforesaid evils shall see my wonders. For my Son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years. Here Esdras was carried by the events noticed, to the revelation of Jesus Christ to the judgment, which tokens identify the time of the last generation. He is then brought back, and informed in relation to the time of the incarnation of our Savior, which says, they that remain, (that is, live 400 years hence, which from 458 would be 57 years before the birth of Christ,) should rejoice. Is there not a fulfilment of this found in Luke ii. 25—29, 36—38? And behold there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him; and it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ: And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: and there was one Anna, a prophetess, and she was a widow of about fourscore and 4 years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave

thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. Esdras 29th verse. After these years shall my Son Christ die, and all men that have life. Paul says, it is appointed unto man once to die, but after this the judgment. [Note 4.]

Again you quote verse 4, 5. But if the Most High grant thee to live, thou shalt see after the third trumpet, that the sun shall suddenly shine again in the night, and the moon thrice in the day: And blood shall drop out of the wood, and the stone shall give his voice, and the people shall be troubled: the next verse says. And even he shall rule, whom they look not for that dwell upon the earth. Though this is here called the third trumpet, it is the seventh in the order of the seven as given in Rev., for the next event succeeding is the King whom they look not for, comes in glory and reigns. It is the third also, which is the last, as is peculiarly described in the last verse of the 8th chapter of Rev. And I beheld and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound. When the third here described has sounded, the kingdoms of this world will become the kingdom of our Lord and his Christ, and he shall reign forever and ever. [Note 5.]

You notice contradictions of the scriptures. You say the Bible informs us that God planted a garden in Eden or paradise after the earth was made, but Esdras says, iii. 6, And thou lettest him (Adam) into paradise, which thy right hand planted before ever the earth came forward. Is not this seemingly apparent contradiction removed by understanding the intended meaning to be, God planted the garden before the earth brought forth her vegetation? The admission of the garden of Eden is proof that the earth was made, it being a portion of its surface. You cite one more contradiction. The Bible says that God made man upright, but Esdras says, iii. 21, For the first Adam bearing a wicked heart, transgressed and was overcome. Was not the transgression an evidence of a wicked heart, though when God created him, he was upright. [Note 6.]

D. B. GIBBS.

East Nassau, Feb. 25th, 1845.

NOTES ON THE ABOVE.

NOTE 1. This does not obviate the difficulty in the least; for if he was in Babylon, B. C. 566, he could not have been the Ezra to whom the decree was given, B. C. 457, more than an hundred years afterwards.

NOTE 2. There are but two *ages* referred to in the scriptures,—this *age*, and the *age to come*. These are expressly defined by the Savior. He says the children of *this age* marry and are given in marriage; but they who shall be accounted worthy to attain unto that age and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more: for they are equal to the angels; and are the children of God, being the children of the resurrection.—Luke xx. 34–36. This age must therefore extend to the resurrection of the dead; and it is no where in the Scriptures applied to the Jewish state. Paul said, Christ had come once in the end of the world, not at the end of the world. The first 2000 years had passed away, and the second 2000, and also a part of the last 2000; consequently the first advent, when spoken of in reference to the world's duration, would be set down in the end of the world—in that circle between the middle and end. Therefore this chronology of Esdras proves it to be uninspired.

NOTE 3. Here our correspondent has made an arithmetical error. Ten twelfths, and one half of a

tenth, equal fifty-three sixtieths. This leaves seven-sixtieths of 4227 as the time from Esdras to the resurrection; or 493 years. Seventy years from this leaves B. C. 423 for the date of this period, which was 143 years after the time Esdras says he was in Babylon. One half of a tenth, and one half of a twelfth, are two different mathematical quantities; and the one should not be substituted for the other to subserve a theory.

NOTE 4. If the Bible rested upon as sandy a foundation as this, we should relinquish our faith in it at once; but praise the Lord, it is a more sure word of prophecy, the light of which we hope will never be eclipsed by any of the apocryphal writings, which even the papists, with all their desire to add to the Scriptures, dare not pronounce canonical.

The bride was to appear, and those wonders were to be seen, because [for] Jesus was to appear in 400 years. A sentence which is so compacted, cannot be disjointed, and its component parts shifted back and forth according to the necessities of the theory to be sustained by it. Nor can the rejoicing of two in 457 years, be a fulfillment of the prediction that those that remain will rejoice in 400 years. But Christ was to die at the end of the 400 years, and the resurrection and renewal of the earth were to be at the end of the seven days. All attempts to harmonize this will only show the obstacles in the way of it.

NOTE 5. Let it be remembered that these trumpets are no where called the first, second, or third. There are other trumpets which are thus called; but these are expressly specified as the fifth, sixth, and seventh. Consequently a reference to the third trumpet before any of them have sounded, cannot indicate the seventh trumpet, which is no where called the third.

NOTE 6. Esdras says nothing of the earth's bringing forth; he speaks of the earth's coming forward. We have no right to amend his text, to screen him from the inconsistencies which are there given. So with the wicked heart, Esdras speaks of it as the cause of Adam's fall, whereas it was the consequence of it. But we have neither time nor room to notice the many other contradictions we find in this book. We have said now all we expect to say on this question; and we trust that all will see the difference between such writings, and the inspired oracles.

Did our Savior and his Apostles ever quote from the Book of Esdras?

It is claimed by some that he did, because there are a few passages in Esdras that are somewhat similar to expressions in the New Testament. But that only proves that Esdras imitated the language of the Bible. When our Savior or his apostles made a reference to the prophets, it was always prefaced with, As it is written, That it might be fulfilled, As Jeremy the prophet saith, It is written in the Law, Have ye not read? It was spoken by Esaias, &c., &c. Now no such reference is ever made in the Bible to Esdras; and there is no instance where the similarity of expression has been noticed, that is thus prefaced in the Bible. It should be remembered that a fanciful similarity of expression is no evidence of a designed reference to a previous writer. A quotation requires some direct allusion.

The following article on this book we copy from the Morning Watch. When so much is attempted to be made of Esdras, we deem it important to give our readers all the facts respecting it, that they may be enabled to decide its truth understandingly. We have devoted so much room to this subject, that it might be presented in connection. But with

his number we expect to conclude our notice of it. We shall not refer to it again unless necessitated to.

THE SECOND BOOK OF ESDRAS.

This work, which is justly classed among the Apocryphal writings, is not extant in either Hebrew or Greek. Hence it is not among the canonical writings read by the Hebrew Church, nor even among the class of religious, or professedly religious, productions, which were extant among the Alexandrian Jews who executed the translation known as the Septuagint.

The original of this book is either Latin or Arabic. It is impossible, perhaps, to determine which. It is enough to say, that the Arabic and Latin copies differ much from each other. The book shows marks of having been written like that of "Bel and the Dragon," as a religious romance. We have two other works of the same class, which are not generally known to English readers, viz., "The Vision of Enoch," and "The Ascension of Isaiah." It would seem hardly credible that any one, who has carefully perused this fiction, should have for a moment seriously believed it to be either a record of facts, or the result of inspiration. The Catholic Council of Trent, with all its eagerness for enlarging the list of canonical writings, never ventured to sanction the Second Book of Esdras. Still, as we have reason to believe, that some are in danger of paying a deference to it, which is due only to the word of God, we shall give it a notice, of which, under other circumstances, it would not be worthy.

Any book which contradicts the canonical writings cannot have been given by inspiration of God. Now let the genealogy of this pretended Esdras, be compared with that of the real Ezra, or Esdras:—

EZRA vii. 1–8.

1. Ezra.
2. Seraiah.
3. Azariah.
4. Hilkiah.
5. Shallum.
6. Zadok.
7. Abitub.

8. Amaria.
9. Azariah.
10. Meraioth.
11. Zerariah.
12. Uzzi.
13. Bukki.
14. Abishua.
15. Phinehas.
16. Eleazar.
17. Aaron.

ESDRAS i. 1–3.

1. Esdras.
2. Saraia.
3. Helchias.
4. Sadamium.
5. Sadok.
6. Achitob.
7. Achias.
8. Phinees.
9. Heli.
10. Amarias.
11. Aziei.
12. Marimoth.
13. Arna.
14. Ozias.
15. Borith.
16. Abisei.
17. Phinees.
18. Eleazer.
19. Aaron.

The discrepancies of the two genealogies is obvious at a glance. After attempting to harmonize the names, it is impossible to make "Arna" of Esdras coincide with "Zerariah" in Ezra. In short, Ezra gives us his pedigree, tracing it through sixteen, (or, if we reckon the extreme points inclusive, as is usual with the Hebrews,) seventeen generations, while the Pseudo-Esdras makes the number amount to eighteen, or making, inclusively, nineteen. Now here is a palpable contradiction, and yet the author of this contradiction has impudently styled his book "The Sacred Book of the PROPHET ESDRAS." That he lived after the books of the New Testament were written is obvious, as he has quoted their language. Let the reader compare the following passages:—

Esdras i. 30 compared with Matt. xxiii. 37.
 " i. 33 " " " 38.
 " ii. 11, 12, 18 " " Rev. xx. 2.
 " ii. 38–40 " " " vii. 3, 9.
 " ii. 42–47 " " " xiv. 1–5.

In Esdras iv. 51; v. 12, there is an awkward imitation of the Savior's prophecy in Matt. xxiv., a few ideas being borrowed from the Apocalyptic vision of the trumpets. This imitation is pursued in Esdras vi. 17–28.

We resume the comparison:—

Esdras vii. 26 compared with Rev. xii. 6.
 " vi. 25, 26 " " 1 Cor. xv. 51, 52.
 " vii. 3 " " Matt. xx. 16.
 " viii. 52 " " Rev. ii. 7.
 " ix. 1–6 " " Matt. xxiv.
 " xvi. 18 " " " 8.
 " xvi. 41–44 " " 1 Cor. vii. 29–31

Numerous Rabbinical fables of the same kind

with those of the Talmud, are introduced into this book. Thus the restoration of the Jews from the east is thus predicted (Esd. i. 38-40): "And now, brother, behold what glory; and see the people that come from the east: Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas (Hosea), Amos and Micheas (Micah), Joel, Abdias (Obadiah), and Jonas (Jonah), Nahum, and Abacuc (Habakkuk), Sophonias (Zephaniah), Aggeus, (Haggai), Zachary (Zechariah), and Malachy, (Malachi), which is called an angel, (or messenger) of the Lord." For another of these fables, see Esdras vi. 49, 52.

Again, in chap. ii. 18, we read thus: "For thy help will I send my servants, Essay (Isaiah) and Jeremy (Jeremiah), after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits, and as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lillies, whereby I will fill thy children with joy." Here is a palpable plagiarism from the description of the Paradise in Rev. xxii. 2. For the water of the River of Life, he has substituted twelve fountains of milk and honey. Instead of the single Mount Sion of Rev. xiv. 1, he has drawn on his imagination, and lo! we have "seven mighty mountains." In the 13th chapter he relates a vision, the elements of which are evidently borrowed from Rev. xiv. 1-4, and Rev. xix. 11-21. Continuing the pretended interpretation of his vision, he says (vs. 39-47):—

"And whereas thou sawest that he gathered another peaceable multitude unto him; those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace."

Now this movement of the ten tribes is at variance with the canonical Scriptures. These tribes had certainly fallen into idolatry before their deportation by Salmaneser, and for this very reason were punished, by being driven from their own land. (See 2 Kings, xvii. 1-23.) Now, in the face of this portion of inspired truth, the Pseudo-Esdras would have us believe that their wish to keep "their statutes" prompted them to avoid the ways of the heathen, and emigrate for a year and a half. The tale that "the Most High then shewed signs for them, and held still the flood till they were passed over," deserves to be classed with other emanations of "lying wonders."

He pretends to have received his inspiration by drinking from a cup filled with a fire-colored liquor (chap. xiv. 28). By virtue of this wonderful liquor, and the understanding given to his five secretaries, "In forty days they wrote two hundred and four," or (according to one copy) nine hundred and four books! The first were to be published openly, that the worthy and unworthy might read; but the seventy last were to be kept and delivered only to the wise among his people. How different from the course pursued by inspired men, by prophets;—they had no secret books or doctrines,—every thing in their writings were published, that all might read, and thus become wise.

From the Investigator.

Letter from William Miller.

TO THE EDITOR OF THE INVESTIGATOR:

Sir,—Your kind offer to publish all the letters from those who have been converted from Infidelity to Millerism, prompts me to give you a short account of my own conversion, which may enable you the better to judge what Millerism is.

When I was of age, I settled in a village where all the heads of the families were Deists, as they were then called, and they put into my

hands all the Deistical writings of that age. I soon became one of them, and the consequence was, I denied the Bible being of Divine origin, calling it a "book of priestcraft," and argued that the professors of it themselves must, if honest, concede that it could not be from God; because it professed to be a revelation from God, and yet more than half was a mystery which could not be understood. And some went as far as to say we ought not to try to understand it. This, to my mind, was a plain and palpable contradiction. I therefore rejected the Bible, when I ought to have rejected the expounders of it. Thus, from 1804 to 1816, I was a firm, and as I then thought, a consistent opposer of the Christian faith. In 1816, by the grace of God, my eyes were opened to see the weakness and folly of my own faith, founded on nothing but the philosophy, assumptions and fancies of erring mortals. I saw a great want of evidence for a faith in these matters, more substantial and certain than any thing I then had. I felt in my inmost soul that eternal consequences might hang upon my faith in these things, for any thing to the contrary which I could show. I had often laughed at my Christian friends for having a "blind faith," believing what they could not understand. I now saw that my faith was as blind as theirs, if not more so, for I could prove nothing hereafter, and of course I had no reasonable hope.

This brought me to examine for myself the evidence of the Christian's hope. I therefore laid by my former prejudices, prepossessions, commentaries, writers, pro and con, and determined in my own mind to examine the Bible for myself.—And if the Bible did prove itself to be of Divine origin, I would believe it, let the consequences be as they might; but if it did not, then I would reject it and be a Deist still. Then I began the Bible, determined in my own mind to know whether God or man was the author. I spent the greater part of two years in reading and comparing scripture with scripture, prophecy with history, and I had not gone half through with the reading of it, before I was perfectly satisfied of its Divine origin. No mortal man, or men, could have written with such harmony, wisdom and truth, without inspiration. The Bible answered all my inquiries, settled all my doubts, established my faith, and gave me hope which has been nearly or quite 27 years an anchor to my soul. I have seen much of it fulfilled, since then, and I can truly say, if there is any one thing on earth which I love above all others, it is the BIBLE.

And now, Sir, let me tell you, *Millerism* is to believe, try to understand, love, and proclaim to others, the good news contained in the Bible.—This is all I have ever done to call down the slander of the several sects which I have received. I can say, honestly, I have never designed to proclaim or publish any sentiment, word, or doctrine, but such as I found clearly taught in that blessed inspired volume. Let God be my judge, I know I believe it. And I pray God that you, my dear Sir, may become a Millerite too.

For I believe there is no religion in our world, that gives such a *blessed hope* as the religion of the Bible. All others are dark and incomprehensible concerning a future state. "To be, or not to be," was a question which the ancient Philosophers of Greece and Rome could never settle among themselves. Nor all the wisdom of our modern writers were able to settle this important point for our hope. But you will acknowledge, if the Bible is the word of inspiration, then that point is forever settled, and we have an answer to the question of immortality and eternal life.

I admire your frankness and generosity as an opponent, and believe you are not wishing to bind men to your particular views or creed; but are willing to search yourself, and to let

all others search for true light, on so important a subject as I think this matter is,—the truth or falsity of what I call the *BLESSED BIBLE*. I have strong hope, my dear Sir, that you will give this subject a thorough investigation. As it respects the statement of Bro. Himes, if you will keep open your columns as fairly as you hitherto have done, you will soon be convinced it was not a very random shot. I am, Sir, a lover of an honest man. Yours, &c.,

WM. MILLER.

From the Investigator.

William Miller—the Bible.

On the first page of to-day's paper, will be found a letter from the Rev. William Miller, the celebrated teacher of the "Second Coming of Christ." We have no personal acquaintance with Mr. Miller, and cannot therefore speak from experience of his qualities as a man and a citizen; but judging him by the letter he has sent us, we incline to the opinion that whatever may be his worldly standing in community, he is at all events honest and sincere in his singular delusion, for so we regard it; and that his motive in addressing us, was prompted rather by a desire to spread the truth and thus benefit our condition, than to secure to himself any glorification that might be the consequence of making a confirmed Infidel a proselyte to his doctrine. Indeed, the mere fact of his sending us a friendly letter, is presumptive proof, at least, of kind feelings; it shows a good intention, and this of itself is worth something—nay, it is worth to us a great deal, not only because it is unexpected, but because it is evidence of improvement. We thank Mr. Miller that he has exhibited this good intention; and thank him, also, for the example he has set, that a man may be a Christian, and yet be a gentleman—a doctrine that but very few Christians exemplify in their practice, since but few of them know how to treat an Infidel with even common civility, to say nothing of kindness.

We differ, however, altogether with Mr. Miller, in his view of the Bible; and we have come to our conclusion in regard to it, by making use of precisely the same method that he himself used. Like him, we threw away prejudices, prepossessions, commentaries, writers, pro and con, and determined in my own mind to examine the Bible for myself." We did so—perhaps not to that extent of time nor with the ability exerted by our Christian brother, for we are young and ignorant to what he is. But we can assure him we did the best we could with the feeble capacity we possess; and arrived, after twelve years' close examination, to this conclusion, in brief;—That the Bible was a work of truth and error; that while the truth it contains should be accepted, still it was no proof it was not the work of man; while on the other hand, its false science, foolish philosophy, and doubtful or wicked morality, were proof that the Bible was not the work of God, because a perfect Being could not produce an imperfect work. This conclusion, formed after deliberate and careful investigation, and, we may add, candor and sincerity, we have yet found not the shadow of a reason for altering; though we are ready and willing, upon conviction of its error, to throw it at once to the winds, and sit down again, as before, a believing Christian at the foot of the cross. But enough of this. Our object in presenting this article, is, to offer a few remarks upon the improbability, even according to the New Testament, of Mr. Miller's doctrine of the "Second Coming" being true. We see, or think we see, great difficulties in the way—enough, at any rate, to excite reasonable doubts; and this, with us, is quite sufficient to cause the rejection of the doctrine; for whatever is "unearthly" we cannot receive as true, without "ocular demonstration." We can hardly expect our aged friend will agree with us in what we offer,

but we feel sure he will not refuse us a candid hearing. We would therefore ask his attention to what follows.

It must be evident, we think, to every candid and unprejudiced reader of the four Gospels, that the object which Jesus had in view in inculcating his doctrines, (admitting for the sake of argument that he had a definite object,) was to prepare the minds of his hearers for another existence, for a new state of things, which he solemnly declared was on the eve of taking place—that is to say, eighteen hundred years ago; not, as the Millerites contend, eighteen hundred years after his death. This was, indeed, the great and constant theme of all his discourses. In his very first sermon to the Jews, he called upon them to “repent, for the kingdom of heaven is at hand;” and in all the four Gospels, his second coming, immediately after the destruction of Jerusalem, attended with all the signs and concomitants of the end of the world, is announced in terms so unequivocal, that if there is any one tenet, any one dogma to be gathered from these books, which it was intended should be understood, this is manifestly one.

Volumes on volumes have been written for the purpose of making it appear that Jesus had an extremely distant and infinite period in view, when he spoke of the end of the world and the day of judgment. But we cannot discover the correctness of this construction. Nay, the literal interpretation—which we believe is the ground of Mr. Miller—proves we are right, and he wrong. At least, we view it thus. The words, as given by Matthew, “THERE BE SOME STANDING HERE;” and by Mark and Luke, “THIS GENERATION SHALL NOT PASS AWAY TILL ALL SHALL BE FULFILLED,” incontrovertibly fix the period referred to, to be that immediately following the destruction of Jerusalem, which many of those who then heard Jesus speak, would live to see, and which would arrive before the extinction of the generation then existing. All the reasoning of all the Millerites, Bushites, Mormons, &c. &c. &c., has not controverted, and cannot controvert, the clear and obvious meaning of these passages. When Jesus told his apostles, on sending them forth to preach the Gospel, “YE SHALL NOT HAVE GONE OVER ALL THE CITIES OF JUDEA UNTIL THE SON OF MAN BE COME,” what did he mean, what could he have meant, but that his words were to be understood in the sense we have stated? It is evident that he was so understood; because, we find them in all their discourses, urging as a reason why the Jews should follow Jesus, that those days were the last times—the latter days—the end of the world.

Nothing indeed can be plainer, in our opinion, if the least reflection is bestowed on it, than that the precepts of Jesus were predicted on the belief of the near approach of the end of the world, and their observance enjoined on those only who were expecting, at the period in which he lived, to witness that event.

LETTER FROM BRO. MOSES CHANDLER.

BRO. BLISS.—I have been on a visit to the Brethren in Canada. I find them generally strong in the faith, and spiritually minded in the several places where I have been. At the conference at Derby Line, they had an interesting time among the unconverted. A number were forward for prayers, eight were hopefully converted, and some backsliders were reclaimed. I find that God is still with his servants as he has promised to be to the end of the world; and he still blesses his word. I think it not best for man to close the door of mercy, or shut up the kingdom of heaven against men. God will do it when he shall see best.

Bro. David Aldrich, of Franconia, N. H., died Feb. 14th. He had been a professor of

religion about forty years, and an advent believer about two. He died firm in the faith of a speedy resurrection.

I am now on my way to New York, and intend to visit the Brethren in Philadelphia and other parts of Pennsylvania, where I have formerly labored. MOSES CHANDLER.

Boston, March 3d.

Advent Herald & Reporter.

“THE LORD IS AT HAND.”

BOSTON, MARCH 12, 1845.

Bro. Miller and the Investigator.

We give this week a letter from Brother Miller which we find in the Investigator. And as the Investigator has been so very liberal as to open its columns to our venerable brother, and as many of our readers are doubtless anxious to read the comments of the Investigator upon it, we also give them in connection with it.

We are disappointed in the comments of our neighbor. Did we not know from whence they came, we should suppose the position assumed, that Christ came at the destruction of Jerusalem, was from some one of the Andover School; but the kind and respectful manner in which the comments are made, undoes us in that particular. In view of the apparent candor in which the remarks are made, we are tempted to reply to their Scriptural argument. And as they are based entirely upon what the Scriptures teach, we shall confine ourselves entirely to that question.

The Investigator says Christ's object was to prepare his hearers for a new state of things which he solemnly declared was on the eve of taking place and not 1800 years after his death, &c.

Now we affirm that on no occasion did Christ teach that the end of the world was then at hand. He called upon them to repent for the kingdom of heaven was at hand. We understand in view of all the parallel passages, that it was then emphatically at hand: And we believe the kingdom of heaven—not the end of the world—would then have been established, had the Jews been willing to receive it, i.e. that their judges would have been restored as at the first, and their counsellors as at the beginning, and they been protected from all their enemies. Therefore Christ went everywhere and sent his disciples, saying the kingdom of heaven is at hand. And even he commanded them to say to those who rejected them, “THE kingdom of God has come nigh unto you.” Christ also came as the King of the Jews in accordance with the prediction in Zech. ix. 9: “Behold thy King cometh unto thee,” “lowly, and riding upon an ass, and upon a colt, the foal of an ass.” When he thus came the multitude cried, “Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.” “Blessed be the King that cometh in the name of the Lord,” &c.

Thus our Savior came as their King to restore the kingdom to Israel; and when the Pharisees desired him to rebuke his disciples for hailing him as their King, “he answered and said unto them, I tell you if these should hold their peace, the stones would immediately cry out.” He thus admitted the object of his visit to the city.

But the builders rejected the head stone of the corner: he came unto his own, and his own received him not. Thus the Scriptures were fulfilled, and the fate of the Jewish nation sealed. Therefore Christ wept over the city, saying, “If thou hadst known even thou at least in this thy day, the

things which belong unto thy peace! but now are they hid from thine eyes: for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee around and keep thee in on every side, and they shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.” “And Jerusalem shall be trodden down of the Gentiles until the times [the seven times, 2520 years from the captivity of Manasseh] of the Gentiles be fulfilled.” See Luke, chapters 19, 20 and 21.

The following are the three passages usually quoted to prove Christ taught that the kingdom of heaven was then at the door; but we think it is very evident that such is not their legitimate import.

1. Matt. xvi. 27, 28, “For the Son of man shall come in the glory of his Father, with his holy angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.”

The point upon which this passage turns, is, whether “the Son of man coming in his kingdom,” is his coming “in the glory of his Father with his holy angels” to “reward every man according to his works?” or is it a miniature representation of his coming and kingdom which some standing there were to be permitted to see, so that in proclaiming the Advent they might be assured they were giving utterance to “no cunningly devised fable?” We incline to the last opinion. And the evangelist proceeds to record, that, “After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him.”—Matthew xvii. 1–3. Here, then, was a perfect miniature representation of his coming in his kingdom,—Moses representing those who had fallen asleep, and Elias those who should be alive and translated at his coming. And, following so immediately, and being recorded as if it were an explanation of the Savior's promise, we are unable to see how it can be understood otherwise than as its fulfillment.

That this is the true exposition of this passage is more clearly seen by a comparison of it with Luke's record of the same events. He has recorded it, vii. 27, 28,—“But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. And it came to pass about an eight days after these sayings, he took Peter, and John, and James,” &c. and was transfigured. Here we are expressly assured that this promise of their seeing the kingdom, came to pass about an eight days after. Peter also, one who witnessed this glorious vision, testified that this scene on the mount was received as an evidence and demonstration of his second coming. He says, “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount.”—2 Peter i. 16–18.

2. Matthew xxiv. 34.—“Verily I say unto you, this generation shall not pass till all these things be fulfilled.”

According to Mr. Cunningham's translation of

the Greek word rendered fulfilled, the original signification, is not "to be completely fulfilled," but "the strict rendering of the clause" is, "shall be fulfilling, or shall begin to be." If therefore the true rendering is that those predictions of our Savior would begin to be fulfilled during the generation then living, it would not follow that Christ's Second Advent must then occur. For this prediction of Jerusalem's overthrow was fulfilled within forty years; but the coming of Christ is one of the last events predicted in that discourse, and would not necessarily then transpire, unless all those events must be "completely fulfilled." We incline to the opinion that this generation to which Christ referred, was the last, of which he was speaking, which should witness the signs of his coming, which would not be seen till "after the tribulation of those days,"—extending through the Pagan and Papal persecutions—and which have been seen by the present generation.

3. Matthew x. 23. "Verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come."

What going over the cities of Israel, and what coming is here referred to? It will be seen by the context that our Savior was now sending forth his twelve disciples on their first mission. xi. 1. "It came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities." So that the only fair construction which can be put upon this text, is that it had respect to their going over the cities of Israel on that mission, whither he himself would come before this mission would be complete; and we read, Luke ix. 10, that "the apostles when they were returned told him all they had done," i. e. when they were returned from going over the cities of Israel, from preaching the word everywhere, whither they had been sent.

We thus find that the *three* passages which are supposed to prove the setting up of Christ's kingdom at the destruction of Jerusalem are no certain demonstration of such a fulfillment; while other portions of Scripture expressly contradict such an interpretation.

If such is the meaning of these texts, then Christ did not teach his coming was then to appear. We also read, Luke xix. 11, that because the disciples "thought the kingdom of God should immediately appear," he likened it to a nobleman's going into a far country, to receive for himself a kingdom and to return. And Paul expressly taught that that day would not come unless there be a falling away first, and that man of sin be revealed, 2 Thess. ii., whose time is only about expiring. And as for Christ's teaching that his coming should be immediately after the destruction of Jerusalem, we read that the signs of his coming were not to be seen till after the tribulation of the days beginning at that time, and which, according to Luke xxi. 24, extend to the end of the seven times. The tribulation under Pagan and Papal persecutions ended in the last century, and these signs began immediately after, by the darkening of the sun May 19th, 1780. We hope our neighbor will review his argument again. And may God enable him in his light to see light.

A Mistaken Idea.

The right of private judgment is a prominent Protestant principle. This can be taken from no man; but each must be allowed to think for himself. Most men believe in accordance with their convictions of truth; and if we wish to persuade a man's mind we must address arguments to his understanding. But it is perfectly useless to attempt to drive men, or to intimidate them. Some, are

creatures of impulse; but others are, of reason, and to move them we must address their reason. It will never avail anything to hold men up to ridicule, or to nickname them. We perceive in certain quarters a disposition to judge those who are not able to see just as we do; and we have heard the terms of goats, Moabites, foolish virgins, evil servants," &c., &c., applied to those who may be as sincere, as honest, and as investigating as those who thus turn upon them.

Now brethren let us remember that we have need of fervent charity among ourselves; that we need to have patience one with another. Let no one render railing for railing; but suffer wrong rather do wrong. If any smite us let us bear it meekly; for to our own Master we stand or fall.

End of the Prophetic Periods.

THE MORE DEFINITE VIEW.

With our general position in reference to the termination of the prophetic periods, which we have supposed to bring us to the end, the world is acquainted. It is, that these periods run out somewhere in the portion of time which is marked by the difference among chronologers, upon the dates of the events from which they are dated—a portion of time that ranges from A. D. 1838, to 1847, and may extend even to 1850. But still the questions are asked, Is there not a more definite and positive clue to the termination of these periods? and if not, should we not continue to exercise the same forethought and wisdom, by expecting the end at the next earliest date for which there is any good authority, which were exercised in reference to the first date of this character?

I am aware of the prejudice and suspicion which exists against "definite time"—"fixing the time"—"another time," &c., &c. But let it be remembered that "the time" is a part of the "sure word, to which we do well that we take heed," and that this part of the word is as worthy of our attention as if no one had ever attempted to explain it. And though the dates on which we have hitherto relied as the most worthy of confidence, have proved to be incorrect, we have no doubt that God will approve the course we have taken in acting as if there had been no room to doubt their truth; and instead of expressing our regret, we should rather be grateful that we have had grace to dispose us to act in accordance with our faith, and pray that we may be enabled to do so still when the circumstances may be of a similar character.

There is data, however, of an entirely different character, from that on which we have relied, though it harmonizes with it, in the main: it is derived from the word and works of God, i. e. from the connection of the facts of the gospel history with the facts of astronomy.

It is well known that the practical astronomer can calculate the time of an eclipse, whether past or future, with the utmost precision, so that if any event in the past may have been connected with an eclipse, the circumstances of which will enable an astronomer to calculate the time in which it occurred, the date of that event may be determined with equal precision. And though we may be dependent upon the testimony of historians for the knowledge of an eclipse, it must be seen at once, that on such a fact they would be the least likely to prevaricate; and a falsehood in the case of an eclipse could be as easily detected almost as if we had been living at the time the event might be said to have occurred. It may, for instance, be proved to be an impossibility that the supernatural darkness, at the time of the crucifixion, could have been occasioned by an eclipse. So, also, in the case of the celebrated eclipse of Thales; different dates have been supposed by historians, as the time of that eclipse, ranging from B. C. 607, to B. C. 585. But it has since been settled by Maher, Costard, and Stukely that it could have been no other than the solar eclipse of B. C. 603. (Dr. Hales' Chron. B. I. p. p. 12, 182, 184.)

Have we, then, any facts of this kind—any eclipses—to enable us to determine the date of any of the events on which the calculation of the prophetic periods depend? I think it will be seen that the date of the 2300 days and the seventy weeks, of Daniel eighth and ninth, may be determined by such facts. I shall not stop, here, to show that this longest period is to be understood to express 2300 years—that the 70 weeks are a part of

it, beginning and running on to their termination, with the longer period, or that the longer period runs down to the end. These questions are considered as settled beyond dispute. And we only have to fix the date of any one of the events, which marks the fulfillment of any one of the divisions of the longer period, in order to settle the date of the fulfillment of any other division, and of course of the end itself.

It is agreed that the public manifestation of the Messiah at his baptism marked the termination of the 69th week, and the beginning of the 70th. It is the date of this event, within a certain boundary, that we are able to determine by the facts of astronomy. Luke testifies (iii. 1—3; 21—23) that the ministry of John the Baptist began "in the fifteenth year of the reign of Tiberius Cæsar;" and that the baptism of Christ, by John, took place when he was "about thirty years of age."

The commencement "of the reign of Tiberius Cæsar" is determined by an eclipse of the moon to have been in August, A. D. 14. The circumstances of the case were these.—At the death of Augustus Cæsar, the predecessor of Tiberius, a part of the imperial army, called the Pannonian legions, refused to acknowledge the authority of the latter, and were in a state of revolt from the time they heard of the death of Augustus, till the eclipse, which was the means of quelling the sedition.—This is the testimony of Tacitus the Roman historian:

"That night, so threatening and ready to burst forth into crime, an accident mitigated; for the moon, in a clear sky, was suddenly seen to grow dim. Ignorant of the reason, the soldier received that as an omen of present occurrences; and, assimilating the eclipse of the planet to his own difficulties, supposed that if brightness and clearness were restored to the goddess, there would be a prosperous termination of passing events. Therefore a noise was made with the sound of brazen instruments, and the concert of trumpets and clarions; as she became brighter or more obscure, they rejoiced or mourned; and after clouds had arisen and snatched her from their view, they believed that she was buried in darkness. As minds once smitten with fear are easily moved to superstition, they lamented that never-ending labor was portended for themselves, and that their misdeeds had brought upon them the aversion of the gods. Cæsar, thinking that he might avail himself of this state of mind, and that what chance had presented should be turned into wisdom, ordered the tents to be surrounded."—(Jarvis' Int. to Hist. of the Church, p. 251.)

Here, then, the place where the eclipse was seen is stated; and the month and day on which Augustus died being known, as the mutiny and eclipse followed that event immediately, the time of the year in which it must have happened is readily determined. The only eclipse marked in the astronomical tables, as the one here referred to, took place September 27th, A. D. 14. (See Fer. Astron. Dr. Hales' Chron. &c., &c.) No other eclipse is ever referred to as the one mentioned by the Roman historian, except by Dr. Jarvis, who was under the necessity of fixing upon that of October 7th, A. D. 13, in order to make out his system of Chronology, though he acknowledges that to have been only a partial eclipse, while the other was total.

However, as we wish to take the most discouraging view possible of the question, and therefore shall give the *latest extreme* to which the dates can be extended, we shall adopt the unbiassed testimony of the old astronomical tables. For the same reason we shall leave the criticism upon the testimony of Luke, which supposes that he referred to the *associate* reign of Tiberius—a criticism of which we have always been suspicious—and apply it, in its most natural and obvious meaning, to his *sole* reign.

By this data, then, the sole reign of Tiberius must have begun August 19th, A. D. 14. His fifteenth year must have extended from August A. D. 28, to August 29, and some time during that year, "the word of God came unto John the son of Zacharias in the wilderness, and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." The baptism of Christ must have taken place therefore after August 19th, A. D. 28, and thus we have the *earliest* boundary fixed for the period in which the last week of the 70 began.

The other boundary is marked by the connection of the birth of Christ with the death of Herod, which is also designated by an eclipse. Matthew informs us (ii. 1, 13—23), that "Jesus was born in Bethlehem, of Judea, in the days of Herod the king;" that "the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into the land of Egypt, and be

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thou there till I bring thee word: for Herod will seek the young child to destroy him;" that "when he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod;" that "when Herod saw that he was mocked of the wise men, he was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and all the coasts thereof from two years old and under, according to the time which he had diligently inquired of the wise men;" that "when Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel; but when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither, and came and dwelt in a city called Nazareth."

Now it is well known that Josephus, who gives the details of the history of Herod's life and reign, and also that of his family, states that some of the transactions in his last sickness were marked by "an eclipse of the moon." And there are but two eclipses concerning which there can be any dispute as to that referred to by Josephus. One of these took place March 11th, B. C. 4; the other January 8th, B. C. 1,—the last a "total" eclipse. Between these there was none visible in Judea, nor was there a total eclipse for more than three years after.

Those who suppose the eclipse of B. C. 4, to be the one mentioned by Josephus, make it the ground of two very different dates for the death of Herod, and the events connected with it. Dr. Jarvis says: "According to our calculation, Herod the Great died in March, A. J. P. 4710." i. e. B. C. 4.

This author places the death of Herod in the same month with the eclipse, and the passover, at which the slaughter of the Jews by Archelaus took place, in the following month, (April 12—20) B. C. 4. This is one of the dates. The second is stated by Whiston, the translator of Josephus, as follows: "Herod died about September, in the 4th year before the Christian era." The passover, so fatal to the Jews, is placed by this author in B. C. 3, "13 months after the eclipse."

But it must be evident at a glance that neither of these views can accord with the history. One gives too little time between the eclipse and the passover; the other entirely too much. It is very evident from both accounts, (Ant. B. 17, Chapters 5—9; Wars B. I. Chapter 33, B. 2, Chapter 1,) that Josephus is giving a detailed and consecutive statement of matters; that the death of Herod occurred between the eclipse and the following passover, and that Archelaus, his son and successor, had not had time to go up to Rome, to secure the ratification of his father's will, before that passover. But supposing the eclipse of March, B. C. 4, to be intended, the order of the facts stated by the historian is thrown into perfect confusion; if we suppose that of January, B. C. 1, to be intended, all these facts fall into their most natural order.

The last sickness of Herod came upon him in the midst of his troubles with his son:

"Yet when he was eagerly pursuing Antipater, he was restrained by a severe distemper he fell into, and this was more severe to him because he was already almost seventy years of age. There also now happened to him, among his other calamities, a certain popular sedition, occasioned by the celebrated interpreters of the Jewish laws, Judas and Matthias, who induced their pupils to pull down the golden eagle which Herod put over the great gate of the temple. During this sedition the report came that he was dead or dying; but his extravagant passion overcame his disease, so that he went out and spake to the people; the perpetrators of the outrage, together with the rabbins were burnt alive, the high priest was deposed, and that very night there was an eclipse of the moon.

After this, the distemper seized upon his whole body—he sent for physicians, went over Jordan—bathed himself in the warm baths of Callirhoe—the physicians thought fit to put him into a vessel of oil, and during the operation he was supposed to be dying. Not till after this did he despair of recovery. He made a distribution of money to the soldiers, their commanders and his friends—returned to Jericho—had the principal men of the entire Jewish nation called to him, and shut up, and gave orders that they should be slaughtered at the moment of his death, in order to ensure a general mourning. While he was giving these commands letters were received from his ambassadors at Rome, informing him that Antipater was condemned to die, but leaving it to Herod to banish him if he saw fit. This afforded a temporary relief from his pains; but they soon returned with greater violence than ever; so that he attempted to commit suicide. The report spread abroad that he was dead. Antipater grew bold, and desired to be immediately released and to take the kingdom into his hands without any more ado. Herod hear-

ing of this became enraged—beat his head—cried out, and forthwith ordered Antipater to be slain. So Herod having survived the slaughter of his son five days, died. Before the soldiers knew of his death, Salome, his sister, released the men who were doomed to die. The soldiers were then informed of his death—an assembly was then called at the amphitheatre in Jericho, when the will of Herod was read—acclamations were made in favor of Archelaus; and after this they betook themselves to prepare for the king's funeral. The mourning occupied seven days; a very expensive funeral feast followed, and Archelaus then went up to the temple—seated himself on a throne of gold and addressed the people—offered sacrifices; and here it was that a great many of those that desired innovations, came in towards the evening, and began to mourn on their own account when the public mourning for the king was over. They lamented those who had been slain in the sedition about the eagle—demanded the punishment of those whom Herod had honored, with other petitions. At these clamors Archelaus was provoked, but restrained himself from taking vengeance, on account of the haste he was in of going to Rome. His general was sent to quiet them, but it only served to enrage the multitude.—The passover was now at hand, and an innumerable multitude of people came out of the country; the lamentations were renewed, and Archelaus became frightened; a tribune was sent to constrain the leaders of the tumult by force to be quiet. The tribune fled wounded, many of the soldiers were stoned, and some killed. The multitude resumed their sacrifices, and the whole army of horsemen and footmen were let loose upon them, who falling upon them suddenly, as they were offering their sacrifices, destroyed about three thousand of them, and the rest were dispersed upon the adjoining mountains, and so the passover was broken up in the midst of its solemnities."

We refer to these details, which are stated mostly in the very words of Josephus, in order to show the time in the year when the eclipse took place, that it may be seen which of the two eclipses in question is the one Josephus refers to. It must be admitted that no passover could have passed, after the eclipse, before the death of Herod. It must also be evident that what is said to have occurred between the eclipse and the passover, could not have taken place in the space of one month. But if we suppose the first eclipse to be referred to, all these events must be crowded into a month. If we suppose the last one to be referred to, we have from January to April, a space of about three months, and it is hardly conceivable that events of such a character could have taken place in much less time.

But if the eclipse which marked the death of Herod took place, B. C. 4, and Christ had been born at the very time of the eclipse, he must have been full thirty in A. D. 27; the last week of the seventy must have begun in that year, and ended, A. D. 34, and of course the whole period must have ended in 1844. Time has proved that that cannot be the eclipse of which Josephus speaks.

The eclipse of January 8th, B. C. 1, must therefore be the eclipse which marked the death of Herod. No one can suppose that his death took place later than this. And the above testimony of the evangelist settles several important points.—1. That Herod was alive when Christ was born. 2. That the hasty flight into Egypt to elude the malice of Herod, and the return to the land of Israel after his death, were while the Savior was a "young child;" and therefore Herod could not have lived a great while after the birth of Christ. 3. That the decree of Herod, by which he intended to secure the Savior as his victim, was framed according to the time which he had diligently inquired of the wise men what time the star appeared,—the appearance of which they understood to mark the birth of Christ—and as the decree provided for the slaughter of all the children in the coasts of Bethlehem, "from two years old and under," since Herod must have been alive at the time he "sent forth" the decree, it is reasonable to suppose that Christ was born not less than one year nor more than "two," before the issuing of the decree.

And now, to put the matter in the worst light possible, if Christ had been born at the time of this last eclipse, and had been full thirty at the time of his baptism, he could not have been baptized later than January, A. D. 30. We are therefore brought, by this most decisive view of the question, to a period of about eighteen months, within which Christ must have been baptized, and the last week of the seventy begun; and according to this view, the latest point to which the seventy weeks could extend is January, A. D. 37; and the latest point to which the whole period could extend is January, 1847—a point not two years in the future.

The whole period which extends to the end is, 2300 years.
From this deduct 69 weeks, or . . . 483 "
And there remains, . . . 1817 "

As this remaining part of the whole period, beginning with the last week of the 70, at the baptism of Christ, must have begun between August, A. D. 28, and January, A. D. 30, so it must end between August, A. D. 1845, and January, 1847.

1817
Added to A. D. 28
1817
Added to A. D. 30

Extend to 1845
Extend to 1847
But all the time the birth of Christ preceded the decree of Herod, all the time the decree preceded the eclipse, and all the time that Christ was short of thirty at his baptism, must bring the termination of the 70 weeks, and of the whole period so much earlier. If Christ was baptized any time in A. D. 29, the whole period must terminate in 1846; if in A. D. 28, it must end this year. And the most natural view we can take of all the facts stated by the evangelists, make it much more likely to end this year than next. For if Christ was born only one year before the eclipse, and was less than thirty at his baptism, it must end this year.

And when we consider that the termination of the longer period, the 2300 yrs., is the date for the cleansing or avenging of the sanctuary; and that this is to be effected by Christ after his appearing to gather his elect, and so his appearing and their glorification must precede the actual termination of the period, we are necessarily crowded up to that decisive and glorious event—the appearing of Christ. It is this view of our position, in reference to the termination of the prophetic periods, which has led me to think most seriously that we may have passed already, some of the preliminary transactions, of a decisive character, which we know are to take place a greater or less length of time before his actual appearing.

The condition of the sanctuary and the host, and the change to take place in the condition of the former, at the end of the 2300 years, constitute a very considerable portion of the declarations of the old prophets, though they do not give the time in which the change is to take place, as it is given by Daniel.

The sanctuary is "the mountain of thine inheritance, the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established." Ex. xv. 17. Ps. lxxviii. 54, 55. Isaiah lxiii. 18. Dan. ix. 17. It is the place which "the Almighty God" promised to Abraham and his seed after him, "for an everlasting possession." Gen. xvii. 1—10. The territory possessed, in part at least, by his natural seed, (though most of the time in bondage, on account of their sins,) after their deliverance from Egypt, till the seed came to whom the promise was made, "which is Christ." This possession of the land, however, was only a type and pledge of the fulfillment of the "better promises," made to Abraham, and his seed through Christ, in the immortal state. Compare Gen. xv. 8—18. Rom. iv. 13—17. Gal. iii. 16—19, 26—29. Heb. iv. 8, 9; viii. 6; ix. 15; x. 34; xi. 8—16; xiii. 18—28.

Here the Lord is to dwell forever. Ps. cxxxii. 13, 14. Micah iv. 6—8.

Here is to be "the city of the Great King," "the throne of the Lord," the metropolis of the everlasting and universal kingdom, which is to be set up by the God of heaven. Ezek. xxxvii. 26—28. Isa. ix. 6, 7. Luke i. 32, 33.

The change predicted to take place in the condition of the sanctuary, according to the different significations of the word, rendered "cleansed," and other plain portions of prophecy, is this: 1. It is to be "justified." The sentence of indignation, which gave it "to be trodden under foot," will then be repealed. Isa. x. 25.

2. It is to be "vindicated" by the execution of the threatened wrath upon its adversaries. Deut. xxxii. 7, 8, 41—43. Isa. x. 5—27; xi. 1—4; xxix. 1—8. Micah vii. 8—20. Zeph. iii. 8—20. Luke xxi. 24. Rev. ii. 26, 27; xix. 11—21; xx. 1—6.

3. It is to be "cleansed" by the fires of the last day, and the new creation.

Its justification is the act of God, the Judge of all, and is to take place when "her appointed time is accomplished." Compare Isa. xl. 1, 2; lxi. 7. Zech. ix. 12—14.

The vindication is the work of Jesus Christ, and is to begin at the termination of the time appointed. See the last texts referred to.

As the vindication of the sanctuary is the work of our Lord by his personal interposition, together with his saints, and as they must be gathered to him "in the air," before they can come with him to do that work, his appearing and their gath-

ering together unto him, must *precede* the vindication.

The uniform view of the subject by the old prophets is this.—They present to us a line of events, during which one party is the subject of "indignation," and the other party is the "rod" or instrument in inflicting it: at the end of that line the scene is reversed, another "rod, a rod out of the stem of Jesse," appears to "smite the earth, and to slay the wicked." Then the spoiler is to be spoiled, the desolator to be made desolate, the treader of others under foot is to be a treading down. One of these parties is the covenant people of God, the other party is their enemies and oppressors. But in giving the date for cleansing or avenging of the sanctuary, nothing is said of "the host."—"Then shall the sanctuary be cleansed," or justified. The deliverance of "the host," precedes that date. Till their deliverance the people of God are "trodden under foot," then their "enemies" become the "footstool" of the avenger. He is the King of kings and Lord of lords. His appearing and their deliverance must soon take place.

But should we look for him with special interest at any particular times in the year? I am constrained to say we should. If he does not appear before, I shall look with special interest to the passover; and so to the pentecost, and the day of atonement, if we may not be permitted to see him in his glory before, which I strongly believe we shall. Others may call this "delusion" if they see fit, but it appears to me that God has shown us too clearly the connection between such an expectation of our King, and our preparation for his coming, to throw ourselves upon the wide and indefinite view. While we may guard against the extravagances of a too positive and presumptuous spirit, let us beware that we do not smite down the guards which Heaven has appointed to direct us, and keep us in the way to the kingdom of God. If we have been mistaken in our calculations, our mistake has been like that of the people of God in all times, from Daniel down to the days of the Apostles, to go no farther—a mistake which seems never to have been reprov'd but by a truth-hating world, or the unbelieving in the church, though it may have been corrected. We have been *too much in haste to have the Lord come!* What an awful mistake!

Well, God has surrounded "the time" of that event with too many oaths and promises, for me to have any sympathy with that suspicion and fear and even abhorrence, which so many express in reference to it, especially at this time when we more than ever need every authorized motive to keep us from falling away. I can share any other responsibility with my Advent brethren, but I cannot breathe a whisper that would seem like a check upon the earliest expectation of the Son of Man.

It is but a very little while and the bitterest ingredient in the agony of the lost will be, that they have crowded on so thoughtlessly in the broad road to damnation, against so many forms of light, so many calls from heaven and earth, to admonish them that they were treading the last steps on the pathway of time. Next to the desire of escaping that agony myself, is the desire that no Adventist may be in danger of sharing in it through my agency. None can have so bitter a cup—so many stripes, allotted to them, as those who "let slip the words which we have heard." Let us therefore fear, lest a promise being left us of entering into that rest, any of us should seem to come short of it.

A. HALE.

LETTER FROM BRO. J. WESTON.

DEAR BROTHER BLISS.—I believe that most of the Advent brethren admit that we are now in dangerous times, and that probably more will fall between the passing of the seventh month, and the time of Christ's coming, than at any former period. The devil will use more arts, and bring into exercise all the malice of his infernal mind to entrap souls. I have been pained and astonished at the course of some of the dear brethren who did run well for a time, but who now seem to have turned away their ears from the truth, and turned them unto fables. I mean those who go to *Esdras* for proof of the time of the coming of the Lord. I know they say that *Esdras* was rejected by a majority of one, and this is the reason why it

has not been considered the word of God. But where is the proof? The assertion has often come from the sceptic that we had not all the bible, and that what made our own received version, bible, was a vote of council. Such assertions, and even such as have of late been made concerning the book of *Esdras* and of the Revelations of John, would come with a much better grace from *Infidels*, than from those who are looking for the Saviour. I have searched thoroughly (and I believe I have had ample means) and I find *no evidence* that the first and second books of *Esdras* (as we term them) were ever received by the Jewish or Christian Church; but on the contrary, I find most satisfactory evidence that *Esdras* was not known to exist until *many centuries after it purports to have been written*, and then it was rejected as *spurious*; and that at *no time* has it been received with *any confidence*, but by the *Mother of Harlots*. I might refer to abundance of authority, but I will only to one that is easy of access to all. In Calmet's Dict. Arti. Ezra, we read, "There are four books in the Vulgate bearing the name of *Esdras*; but the first only is acknowledged to be his. This is certainly the work of Ezra,—and in it he relates events of which he was witness,—speaking in the first person. The second book is attributed to Nehemiah, and is called after him in the English translation. The third is the same in substance as the first, but interpolated. The fourth book is written with art enough, as if *Esdras* himself had composed it; but the marks of falsehood are discernable throughout. It is not extant in Greek, and never was in Hebrew." All will see that what Calmet calls the *third and fourth*, are what we call *first and second*.

Let him that *thinketh* he standeth *take heed* lest he fall. When we come to "The Hill Difficulty," we should remember that the devil has made, (or pretended to make) beautiful and even paths *around* the hill. But oh, they end in snares, and traps, and pitfalls. Paul, in speaking to us of this day, says, "Make *straight paths* for your feet, lest that which is *lame be turned out of the way*." How many will stumble over these crooked ways and dark mountains of error, God only knows.

Though I would not wish to condemn any of the dear brethren, perhaps I may say, that it is doubtful whether any of them would, for a moment, have hearkened to such nonsense as the second book of *Esdras*, unless they had previously, some how, got a disrelish for the "Lively Oracles of God."

Some twenty years ago, a person of veracity told me that he was present at a meeting on the Sabbath, in this State, where the minister took his text from the well-known story, in the old spelling book, of the milkmaid and her pail of milk; and showed from it the instability of everything here. Could he not have shown this from the *Bible*? Certainly. So can we show from the *Word of God* concerning the Second Advent without descending into such a dark gulph for proof. O that the dear brethren would consider the effects of such a step in their own minds, or the minds of others of the brethren, and on the minds of those whom, perhaps, they otherwise might be instrumental of saving. While we rely on the "*Sure word of Prophecy*," our arguments cannot be overthrown, but when we leave the "good old paths," and rely upon that which has been considered by all the wise and good in all ages, without a single exception, as a *base fabrication*, and carrying on the very face of it the same mark, how will our position appear to a reflecting mind? to a sincere inquirer after truth? How does it appear in *God's* view, who hath said, "Hath a nation changed their Gods, which are no Gods? but my people have changed their glory for that which doth

not profit. Be astonished, O ye heavens, at this, and be horribly afraid—be ye very desolate, saith the Lord, for my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns which can hold no water." (Jer. ii., 11–13.)

Brethren—pause and consider well your course. Soon the King will come in to examine who have on the wedding garment. May God help you—Amen. J. WESTON.

LETTER FROM BRO. R. E. LADD.

DEAR BROTHER BLISS.—I wish to say to the "friends of the Bridegroom" scattered abroad, that we are prospering in Divine things in this land as well as at any time during our history, and never loved the blessed doctrine of the "speedy coming" better than at present. A few have declined in their faith and zeal for the cause of their Redeemer, and but a few. Our general position is precisely what is advocated by Brothers Himes, Storrs and F. G. Brown,—awaiting the developments of Providence in the future, ready to every good word and work, pressing forward to the end of the race, waiting for our blessed Lord from Heaven, wishing to meet him, but willing to remain and labor for His cause and for the salvation of souls, *until He comes*—be it longer or shorter. Oh, Brother, there are many among us who find the old Gospel way of salvation by faith, lived out and enjoyed in all its blessed realities—much better than to be speculating and puzzling ourselves about the truth or falsity of the many fine spun theories which the seventh month movement has given rise to—and would it not be better and far more profitable for us, brethren and sisters, to have more fervent charity among ourselves and towards others who may differ from us in some particulars, but who nevertheless are living for and looking for the Kingdom. Are we doing everything that lies in our power to promote the cause of God? Does the love of Christ constrain us to sink down into inactivity and supineness? or to sympathize with him in behalf of those for whom He shed his blood. Oh, how my heart is pained to know of the sad havoc that is made with the active zeal and fervent faith of those who have embraced the notion, that the day of grace is over and the door of mercy closed,—how it is possible to come to that conclusion, either from Scripture, from reason, or observation, I am utterly at a loss to ascertain. I will not attempt to express an opinion in reference to this withering, effort-checking doctrine, as it is a subject now being so freely discussed before the public.

But this I *would* say, let us arouse ourselves. "For the Truth's sake go abroad," and publish to all with whom we can have influence, (and that will not be few if our "lives are hid with Christ in God,") the fulness and freeness of a present salvation through faith in Christ to *all* who will believe, both Jew and Gentile, and we shall soon see practical evidences that sinners may be forgiven and saints sanctified, "seeing He *ever liveth* to make intercession for us," and arrive much sooner and more satisfactorily at the truth on the subject than by disputing the point from different premises.

I bless God for the love to Him, and His dear children that I feel shed abroad in my heart; and I long to see the dear saints of God marshalling in battle array against the powers of hell, and make another onslaught—wresting from the grasp of Satan many who are now led captive by him at his will. Come brethren, the victory is sure to be won, and the crown will soon be gained. Let us fight while in the field, and lay our weapons and

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armour off at Jesus' feet, and no where else but there. Yours waiting, in the use of means,

RANDOLPH E. LADD.

Cabotville, Feb. 26th 1845.

LETTER FROM BRO. I. H. SHIPMAN.

DEAR BRO. BLISS:—I have just returned from a tour which I commenced at the Orwell Meeting; noticed in the Herald to commence the 7th of this month. I visited seven different towns in company with Bro. H. Buckley, and we had some very refreshing seasons;—the Brethren are generally strong, and are growing and increasing in numbers and grace as we hope. At Bristol, God was with us in very deed, and souls were converted to God, and to Him be all the praise. Four had found peace when I left, and a deep conviction was resting on the minds of many more; their conversion was of the clearest cast; three of the converts were baptized before I left. Some of us need but little argument to prove the door is not shut. I pray God that our dear brethren will cease to discourage our hearts if they cannot labor to lead sinners to Christ. I see no danger in laboring for souls, while I see the greatest danger in taking the opposite ground; it certainly perils our own souls and the souls of our fellow-men, for whom Christ died.

Yours, waiting for the Lord,
North Springfield, Vt., Feb. 23, 1845.

LETTER FROM BROTHER T. M. PEEBLE.

BROTHER BLISS.—I now deem it my duty, after so long a delay, to let my brethren abroad know something of my feelings since "the 10th day, 7th month." In common with others I was greatly disappointed in not seeing my Savior then, and for a few weeks, passed through the most trying temptations I ever had. But God, who is rich in mercy, delivered me, and I praise him with all my soul, that I am still looking for the speedy return of the Son from Heaven.

In relation to the stories in circulation of late, about my giving up the faith, &c. there may have been some occasion for them, from the fact that I have not for some time past traveled and lectured as formerly. But there have been reasons why I have not, which I will give.

One reason has been on account of my pecuniary circumstances. In regard to our breaking up house-keeping—selling our furniture, &c. &c., to enable us to labor more effectually in the cause of the speedy coming of Christ, is well known to those who are acquainted with us, and to those who are not, a statement of these things would be unnecessary. Suffice it therefore to say, that our circumstances have been such, that I have deemed it my duty to "labor with my hands," to support myself and family.

This however I do not regret, for the Lord has been, and still is with me to comfort my heart with the prospect of speedy redemption. Some may ask, why I have not travelled, and let the brethren support me? The reason is this. I have considered most of the true advent brethren poor like myself, and not able to help me.

Another, and the main reason is this; I have had no particular message to deliver, and as there have been so many conflicting views advanced among the advent brethren since "the seventh month," I have felt like waiting a short time at least—if the Lord did not come before—till the excitement occasioned by "the 10th day," should be a little abated.

Should any ask whether I have had any scripture to encourage me in such a course? I would answer, I think so. Isa. xxvi. 17—20, and Heb. x. 36, I have taken as such. I truly felt that I had "done the will of God," and he has given me "patience" to wait till I may "receive the promise."

> A word in regard to my position respecting the "time," when Christ shall come. It appears to me that the "True Midnight Cry" has been given, and time alone—"the great truth teller"—can prove to me the contrary. Therefore I am daily and hourly looking for the Savior.

In regard to future labor, should God give the message, and open the door, I feel ready at any time, to enter the field again.

If there is mercy in store for those who hate me and others, for the truth's sake, my God forgive them.

May the Lord direct us so to live, that when Christ shall appear, we "may be found of him in peace, without spot, and blameless." Yours, hoping soon to have a home in the new earth.

T. M. PEEBLE.

East Ware, N. H. Feb. 24th, 1845.

> P. S. Should the brethren who conduct the Morning Watch—Voice of Truth and Hope of Israel, see fit to insert the above, I should be glad to have them.

T. M. P.

ERVING, MASS.—Sister R. E. Benjamin writes:—"If there is any brother or sister proclaiming the kingdom at hand, that can, as they are passing up and down, call on the little band in Erving, we should consider it a favor from God."

> IS THE DOOR NOW SHUT? The very best of testimony should be called for before we decide in the affirmative, a question of this vital moment.—Parables, figures, symbols, metaphors, and types are not sufficient: they are designed to illustrate a sentiment which has its foundation, and first and best proof in plain, unequivocal, positive testimony. A departure from this rule opens the door for incalculable evil and confusion. It gives the permit to build as many theories as there are different opinions and notions about the application of the numerous parables, metaphors, types, &c. But this evil is avoided when we confine ourselves to the plain teaching of the word of the Lord, and instead of trying to harmonize it with parables, types, &c., we harmonize them with the plain word.

Well, if we have plain and unequivocal testimony, that the door is shut, and if the parables and types illustrate and strengthen this conclusion, then we are in duty bound to believe. But if we have nothing but our conclusions on the latter, then we should not believe unless the facts in the case decide that the door is actually shut. Well, have we any positive testimony that the door is now shut? no one will contend that we have. Do the facts in the case say it is shut? Our own brethren, and others, report that souls are yet being saved from sin. Though they are like the scanty gleanings of the harvest, nevertheless they could not be saved if the door was shut. To say there have been no genuine conversions since the "tenth day," is assuming a prerogative which alone belongs to a higher power, and besides is adopting a rule, which if carried to its legitimate conclusion, would make every conversion prior to the "tenth day," spurious. But all of this kind of reasoning should bend or be set aside for plain testimony. If such can be produced that the door is shut, we should and will say amen, and proclaim it. But as we have seen no such testimony, and facts at least seem to say it is not yet closed, we must yet believe it is open.

Voice of Truth.

INCREASE OF JUVENILE DEPRAVITY.—Among the prisoners sentenced in the Municipal Court, on Saturday, were no less than eight small boys. Most of them had been convicted of burglary and larceny, and it was truly a most melancholy spectacle to see them—so indifferent, so hardened, while yet so young.

Mr Parker remarked, in relation to the frightful prevalence of crime among the young, that it appeared to be rapidly increasing, and that more minors have been convicted within the last eighteen months than during the five or six preceding years. And he was inclined to the

opinion, that the employment of so many boys in peddling small articles, such as matches, soap, fruit, &c., was one cause—and the neglect of parents to keep their children at home evenings, another—of this alarming state of morals among the young. Will the philanthropists—the patriots even—of our city, look to these things, and endeavor to devise some method of staying their progress?—Bee.

DIVINE GRACE.—The soul of man is the cabinet, the grace of God is the jewel. Christ will throw away the cabinet where he finds not the jewel.

CHRIST STILLING THE TEMPEST.

BY MRS. HEMANS.

"But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary."—St. Matthew, xiv. 24.

Fear was within the tossing bark,
When stormy winds grew loud;
And waves came rolling high and dark,
And the tall mast was bow'd.

And men stood breathless in their dread,
And baffled in their skill—
But One was there, who rose and said
To the wild sea, "Be still."

And the wild wind ceased—it ceased—that word
Passed through the gloomy sky!
The troubled billows knew their Lord,
And sank beneath his eye.

And slumber settled on the deep,
And silence on the blast,
As when the righteous fall asleep,
When death's fierce throes are past.

Thou that didst rule the angry hour,
And tame the tempest's mood—
Oh! send thy Spirit forth in power,
O'er our dark souls to brood!

Thou that didst bow the billow's pride,
Thy mandates to fulfil—
Speak, speak to passion's raging tide,
Speak and say—"Peace! be still!"

BRO. J. S. WHITE will be with the brethren in West Randolph, Mass., on the third Sabbath in March, if the Lord will.
North Attleboro' March 6th.

Letters and Receipts to March 8.

RLabree \$1 pd to end v 9; J Jenee \$1 pd to end v 9; J Bailey jr \$1 pd to end v 9; S R Dennett \$1 pd to end v 7; Collins Bartlett \$1 pd to end v 9; Grove Wales \$1 pd to end v 9; Wm Hills \$1 pd to end v 9; R Gallup \$1 pd to end v 9; R Chamberlain \$6 32c pd to end v 8, two copies; Wm Gilman \$1 pd to end v 9; J Atkinson \$1 pd to end v 9; Isaac Bailey \$1 pd to end v 9; J English \$1 pd to end v 9; R Pendleton by pm \$1 pd to end v 9; Professor J F Hulen by pm \$1 pd to middle v 3, two copies; O Terry by pm \$1 pd to 166 in v 8, 56c due; J M Cobb \$2 pd to end v 7; J W Rawcliffe \$1 pd to end v 9; Capt Mitchell \$1 pd to end v 9; J Merrill \$1 pd to end v 9; Wm Cobbett by pm \$1 pd to end v 9; Eliza Cooley \$1 pd to end v 9; B F Carleton \$1 pd to end v 9; Jonathan Aldridge \$2 pd to end v 9; Wm A Curtis by pm \$1 pd to end v 8; J Howland \$2 pd to end v 8; J B Burgess \$2 pd to end v 9; Ira Fancher by pm \$1 pd to end v 10; C Swartwout 50c pd to end v 7; Z Kent \$1 pd to end v 9; James Ralvie by pm \$1 pd to end v 9; John Bontwell by pm \$1 pd to end v 9; Elder Turner by pm \$1 pd to end v 8; Wm G Churchill by pm \$1 pd to end v 9; W H Fisher by pm \$1 pd to end v 9; E B McAllister by pm \$1 pd to end v 9; E H Locke 76c pd to 200 in v 9; J C Hutchins by pm \$1 pd to end v 8; Mary Holden by pm \$2 pd to end v 9; H Gould by pm \$2 pd to 200 in v 9; N Kidder by pm \$1 pd to end v 7; T Lamson by pm \$3 pd to end v 9; E Walker by pm \$5 pd to 216 in v 9, two copies; C Littlefield \$1 pd to end v 9; Mrs Thaxter \$1 pd to end v 9; Moses Tower \$2 pd to end v 10; D Basset \$1 pd to end v 9; H Y West by pm \$1 pd to end v 9; Mrs C P Calkins by pm \$1 pd to middle v 8; O Robbins \$2 pd to end v 8; J Andrews by pm \$2 pd to end v 7; E L Philbrick by pm \$1 pd to end v 9; John Corren by pm \$1 pd to end v 9; Wm B Booth by pm \$1 pd to end v 9; P Willson by pm \$1 pd to end v 9; R Slayton by pm \$1 pd to end v 9; Elder Shaw by pm 50c pd to mid v 8; C Willoughby by pm 50c pd to middle v 9; A Parnell by pm \$1 pd to end v 9; L Hathaway by pm \$2 pd to end v 9; D Burt by pm 25c pd to 206 in v 9; P Burns jr by pm \$2 pd to middle v 11; D Burns by pm \$1 pd to middle v 10; D Prior by pm \$1 pd to end v 9.

Pm Fairfield Vt; R E Ladd; pm Broad Brook Ct; I H Shipman; W P Butler; H D Nettleton; P W Plummer; pm Camden Me \$1; Wm Miller; pm Winchester N H; J S Richards; pm Malone N Y; A Peirce; pm Northfield Vt; pm Dover N H; Geo W Clement; J S White; A N Bentley, paper sent; pm Manchester Mass; G T Stacey \$10.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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Boston, Wednesday, March 19, 1845.

WHOLE NO. 202.

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LETTER FROM BRO. L. B. COLES.

BRO. BLISS:—About three months since, I sketched down some of my views on the present position and doctrines of Adventists, but have been unable, in consequence of removing to this city, and protracted illness, to prepare them for the press until now.

My object chiefly is to point out a few important errors which have marred the grand pillars of the real doctrine of the second coming of Christ.

The great and fundamental principles of Adventism, as presented by the great body of its advocates, are right; for they are scriptural. And the promulgation of those principles has accomplished great things, in correcting the popular errors of the church. And I sincerely pity the weakness, or the dishonesty of those who do not embrace and advocate these great fundamental, gospel truths. I would infinitely rather stand in the place of the most puerile, honest fanatic at the bar of God, than in the place of that man, who in the plain light of scripture, will succumb to the popular dogmas of baptized worldlings; "having men's persons in admiration because of advantage."

But as my present object is, not directly to advocate Advent truths, but to point out a few errors, that the truth may be unburdened, so far as I am concerned, of those things which have done apparently discredit to the cause, I will enter upon it, endeavoring to be guided by that wisdom which cometh from above.

The first great error is that of fixing so positively points of time for the coming of our Lord. With the Bible in my hand, and my present view of its teaching, I must regard all efforts to establish a point of time for that event as unscriptural. This may be regarded as a bold and fearful position; but I take it in the fear of God and the day of judgment. And I only ask every candid Adventist to lay aside his preconceived opinions, and take a common-sense view of the subject. I must regard any effort to fix on a point of time, unscriptural.

First, because the Bible no where presents the precise time. The Bible never taught any man that the Lord would come in forty three,

or forty four, or any other certain year. The ultimate basis on which any year has been fixed upon is mere human chronology. Inspiration has not given us a single date. But it is said that inasmuch as God has given us prophetic periods, he would not leave us in the dark in relation to their boundary. But it is not for us to say what we suppose God would do in such a case: the question is, what *has* he done. Has he given us a single date? Not one is contained within the compass of his word. And if the Bible is a sufficient guide in matters pertaining to our future destiny, why, if he intended to have us know the precise time, did he not give it to us? Are we to look for a part of divine revelation in the historical writings of uninspired men and Infidels? We are told that although we depend on mere human chronologists for fixing the periods, that God has guarded them from error, because he has said, the "wise shall understand." I ask, then, whose dates he has guarded? Among the several chronologists who give us different dates to the same event, whom has God selected as his organ of revelation? I ask again what, and how much the wise are to understand? Are they to understand more than God has revealed in his word? I suppose the wise will understand all that God intended to teach by the periods; but it is perfectly clear that he has not given us the precise terminus of a single period. All that he has taught of time by the periods is the region of their termination. We know from facts well authenticated, that certain historical events connected with the origin of these periods took place within the range of a very few years; and that their termination must come also within the compass of a very few years: but when I am asked what year the Lord is coming, I feel obliged to answer, I cannot tell: God has not informed me.

The instruction given through the periods is evidently in perfect coincidence with the teachings of our Savior on this subject. "When ye shall see all these things, know that it is near, even at the doors," is as near the event as our Savior saw fit to lead our understandings. Just so far the prophetic periods lead us, and no farther. And thus far all believers in the second Advent should go in their faith, and in their teachings, but never any farther. All efforts beyond that point are, and have been, disastrous to the cause. When we go beyond revelation, we run into error, and ultimately weaken our testimony. Although by any addition we may seem for a time to add force, yet in the end there will be a re-action and loss of moral power. Error, though covered on one side with truth, and on the other with plausibilities, nevertheless, sooner or later, "will out." And when error outs, poor truth suffers wrongfully for having been placed in bad company.

Advent truth has suffered most egregiously by mixture with a diversity of erroneous human opinions. The error of fixing points of time has done great harm. Time has seemed heretofore to give a keen edge to Advent principles: but what has apparently been gain, has undoubtedly proved a loss. If our beloved father

Miller, whose indefatigable and important labors God will have in remembrance in the day of rewards, and those of like faith had never taken any stronger ground than to say, they believed the Lord would come about the year forty three or forty four, instead of fixing on a definite year, and bringing every thing to bear upon that point, I believe far greater and more glorious results would have followed. It is said that time has given great efficiency to advent preaching. I am aware that great excitement has been produced from that source; but it should be remembered that all excitement in spiritual things which has not its foundation in truth, is unhealthy in its nature, and must ultimately induce a morbid condition in the moral system. Before time proved Adventists to be positively wrong on time, their influence had great purchase on the world and the church; but having proved themselves in error here, they have comparatively lost their moral power: a loss which cannot be regained unless they retrace their steps publicly, as honest men, and frankly say that on this point they have gone to fast: thus separating their errors from the truth, that it may be more distinctly seen and appreciated.

If God had authorized the preaching of points of time, he, certainly, as a God of truth, would have verified them. Facts are stubborn things. The continuance of time has shown our utter imbecility on times. Will we receive instruction from past experience? or will we dash out our brains against impregnable providential barriers, and presumptuously say "all is right?" That God has abundantly owned and blest his people in the Advent cause is so manifest, that none but an Infidel can deny it; but he has blest them for the great truths' sake, and not withheld because of their errors.

L. B. COLES.

Boston, March, 4th, 1845.

LETTER FROM BRO. CHARLES STEARNS.

BRO. HIMES:—To be prepared to meet Christ when he comes, two things are absolutely necessary, a *holy heart*, and a *life* of benevolence and goodness. To be prepared to meet our Judge, our passions must be brought completely under the control of Jesus, for no *unholy* thing shall by any means enter the blissful courts of heaven. Envy, anger, hatred, love of the world, and all *earth born desires* of every kind must be subdued, or the new Earth can never be our abode. Our hearts must be purged and cleansed from all corruption, the mark of the beast, or love of rule and power must be erased from our soul, and all "*within* must be glorious" or we can never see our blessed Jesus. And this is not all; our lives must be *lives of active effort to bless mankind*. In vain may we hope for an abode among the blessed, unless we have been *zealous servants* of the living God while on earth. This is just as necessary to our *final salvation* as to have our hearts right, for the reward is given to the "*good and faithful servant*" who has "*done well*" while here. It is just as necessary *now*, for us to labor for the welfare

of mankind as it ever was. The *slave* still lies bleeding in our land; the *drunkard* stills reels to and fro across our tracks; the *licentious* man still pollutes the earth with his presence; the *warrior* is still bedecked with, and arrayed in cloths and colors of fancy hue, accompanied with the noise of meaningless music, to arouse the baser passions of mankind, and persuade them to engage in soul cursing and heaven abhorring war; the criminal still treads the haunts of crime, the poverty stricken man still weeps and groans in secret places: all these, and various other, objects of benevolence, *still demand our attention*. A sickly christianity which confines itself entirely to our self interests, which has no voice of compassion for bleeding dying humanity, which "weeps not with them that weep," as well as "rejoice with them that rejoice," is *not of God*. No. Religion feels and acts for the poor afflicted of our race, and never more than when poor human beings are on the verge of everlasting woe. Instead of relaxing our efforts for their welfare, because they are so soon to be swept from off the earth, we should redouble them; for soon will they be far beyond the reach of our assistance, and now if ever is the time for us to benefit them. O let us all arrest, as much as we can, the last efforts of Satan to destroy mankind. He busies himself to the last moment in opposing God's cause, let us be as active in upholding it. Let us imitate that Jesus who when engaged in the terrible conflict of death, yet *prayed for his enemies*, and provided for the necessities of his parent. If he could thus remember others at such a time, surely we can now regard other's interests, as well as our own. Then, in proportion as we advance toward our glorious inheritance, let us *increase* our efforts to bless and save mankind, that when our blessed Lord shall come we may hear from him that glorious welcome "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; sick, and in prison, and ye visited me: inasmuch as ye did it unto one of the least of them ye did it to me." Springfield, Feb. 26th, 1845.

Duties and Trials of our Position.

In all the great transactions of the Deity in reference to our race he has seen fit to make known to his people more or less of the plan on which he intended to proceed; and he has seen fit also to hold every one responsible, to whom he has made it known, whose opportunities and capabilities have brought them under its claims, for a compliance with that plan. And it must be evident that the fate of all those who are under this responsibility must be decided by the bearing of the plan upon their agency, and their compliance or noncompliance with its claims. The word of God contains abundant illustrations, and proofs of these propositions.

The plan of the Deity in the destruction of the old world was made known to Noah, and through him to the world; a compliance with the warning on his part saved himself and his house, the world disregarded it and were "condemned." So was it in the deliverance from Egypt. "For some when they had heard, did provoke: howbeit, not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? so we see that they could not enter in because of unbelief." The final rejection of the Jews as a people is repeatedly ascribed to their ignorance of, and their unwillingness to submit, to the plan of God in the case as it was made known in his word.

Now all these cases, with others, are distinctly referred to for our admonition. In effecting the great deliverance before us, God has fixed his plan; that plan he has made known to us, and he will hold us responsible for a compliance with it:—"But take ye heed: behold I have foretold you all things.

Heaven and earth shall pass away; but my word shall not pass away."—Mark xiii. 23, 31. "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth."—Rev. i. 3; iii. 10.

In determining the question of our duties and trials we must be guided by the word of God. According to the view we have taken of our position, as indicated both by the line of events, and by the appointed time which brings us to the end, the judgment scene must be right upon us. If this be the case, our duties and trials must be like those allotted to the people of God at that point. What then does the word of God declare in reference to the duties and trials of his people at that time?

It is admitted that Christ has "foretold," in a variety of forms, the condition of the world, the condition of the nominal church, and the condition of the true people of God, at and near the time of the second advent; and in all these cases the duties and trials of his people are brought to view by direct announcement or necessary inference. The discourse of the Savior, recorded by Matthew, (xxiv. xxv), Mark, (xiii.) and Luke (xxi.) furnishes both an illustration of the danger, by what has been fulfilled, and a view of the last experiment which remains, and which is to fall to our lot, upon whom the end of the world is to come. He has here sketched the history of his people, in their relation to the world and the professed church, from his own day down to the end; and each point in the outline to which he has called attention as a prominent waymark, indicates a change in their labors and trials. When Jerusalem should be encompassed with armies, they must "flee to the mountains;" when "hated of all nations," "in your patience possess ye your souls;" when the gospel was to "be preached as a witness to all nations," the people of God must of course do it; when "the signs," which were to indicate that the Son of Man was near, should be seen, they were to make these signs reduce the lessons to practice, which they were intended to teach, and lift up their heads and rejoice, knowing that their redemption drew nigh; (and this beyond dispute was to produce the movement of "the virgins which took their lamps, & went forth to meet the bridegroom;" when the cry was made, "Behold the bridegroom cometh, go ye out to meet him!" they "arose and trimmed their lamps, and went forth to meet him."

Here are the waymarks which the Savior has given us, and every one of them marks a change in the special duties of his people. Those who have taken heed to what he "foretold" have been found acting in harmony with his word at each successive step. The nominal church and the world, while they have disregarded the word of God, have nevertheless fulfilled it so as to exhibit the waymarks, though they have not been found in the condition of the true people of God. When these were hated of all nations, the nominal church preferred to cherish that hatred rather than expose herself to its vengeance, in all those nations where the true disciples were found. When the work of preaching the gospel came, and the nominal part of the church found they could not stand aloof from it, instead of considering it in its true light—a proof that "the end" was near, they made it the basis of their argument, that the end could not come for a thousand years. When the signs were pointed out by the "faithful and wise servants," the "evil servants" of the nominal church began to smite them and to say, My Lord delayeth his coming. When the great Advent movement came, those who participated in it only in name, or in a half-hearted manner, were unprovided with the indispensable means of success; and when they were aroused by the cry, while they went to buy the bridegroom came.

In all these cases the word of God has marked the work and trials of his people; those who were nominally his people, only, acted with or against them as policy or expediency dictated. Those who were raised up to strike out the new channel were aided only by Almighty power, or they could not have succeeded. After it was opened, perhaps, the waters of the whole ocean might have swelled the new current that poured into it. But the views as well as the motives of the devout movers in the work were forgotten by their professed followers;

the former acted for God, the latter because it was popular. However, in every experiment of this acting of principle and of policy, the word of God has been more fully verified. And how could we expect that those who did not bow implicitly to its claims should have acted the part of his people. Let us beware that we do not savor the things that be of men, no matter who they are, and not the things that be of God.

What, now, has the Savior foretold, of the condition of things by which we are enabled to determine the duties and trials of his people as they approach the hour of their redemption? Leaving all disputed portions out of the question, unless every thing is to be disputed rather than to admit its most obvious bearing upon our position, we will consider a few of the plainest portions of the word of God.

"For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field, the one shall be taken and the other left; two shall be grinding at the mill, the one shall be taken and the other left. Watch therefore; for you know not what hour your Lord doth come. But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."—Matt. xxiv. 38—44; see also Luke xvii. 26—37.

"Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: Lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch."—Mark xiii. 35—37.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell upon the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke xxi. 34—36.

These words of the Savior exhibit to us, 1. The condition of mankind generally to whom the warning has been given, 2; The dangers of the people of God; and, 3. The duties by which they are to guard against them. To give us a living picture of the state of our fellow-men at the time of the advent, he cites us to the old world and to Sodom. And to these, Peter also refers in warning us against the "false teachers who shall be among you, as there were false prophets among the people" of God of old,—2 Peter 2d and 3d chapters; see also Jude.

Shall we linger for a moment over the scenes to which we are thus cited? There is the earth as it came from the hands of its Creator, almost unmarred by the recent curse. There are the men whom he created in his own image and to whom the earth was given to use and enjoy as Wisdom and Goodness saw to be for their highest good. But the whole purpose of the Creator is defeated: God looks upon the earth, and behold, it is corrupt; for all flesh have corrupted his way upon the earth. The earth is filled with violence. It can be perpetuated only by destroying its corruptors. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But the righteous must be saved: Noah found grace in the eyes of the Lord. The warning is given to Noah; the means of salvation provided; the work appointed and the time set for the work of judgment to begin. The preparation of the ark goes on, and its builder becomes at the same time "a preacher of righteousness." The warning and the work to which it gives rise spread far and wide over the whole earth. Philosophy speculates—hypocrisy deplores—profanity curses—infirmity derides—curiosity wonders—wit and mirth are boisterous over the new and fruitful theme; serious thoughtfulness is every where borne down by unbelief and triumphant depravity. The appointed time at length arrives—the ark is completed. God is careful only to save the righteous—to honor *faith in his word*. And the Lord said unto Noah, Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation. "And they went in as God had commanded him, and the Lord shut him in." The world's day is now over—soon the wide-sweeping deluge buries the earth, and all flesh is destroyed.

Shall we also notice the case of Sodom? Here

are the angels of God at the tent door of Abraham, on their way to make inquisition about the cry that had come up from Sodom. And the Lord said, "Shall I hide from Abraham that thing which I do?" The doom of Sodom is no sooner made known than all the yearnings of the Patriarch's soul are poured out "before the Lord." The angels have gone on their way while Abraham is pleading. With the exception of Lot, Sodom is found to be a copy of the old world; and its destruction is announced to Lot. He is permitted to give a hasty warning to his connections, but it is received only as a mockery. The work of destruction cannot begin till the righteous are secured; they are hastened in their flight from the doomed city, and commanded to escape to the mountains, to tarry not in all the plain, nor look behind them. The storm of fire is gathered, and as the cries of despair rise up from Sodom, they are stifled by its suffocating flames. When the storm has passed, Sodom is no more. "Even thus shall it be in the day when the Son of man is revealed." A. HALE.

To be continued.

LETTER FROM BRO. WM. WATKINS.

The following letter from our colored brother at Baltimore will be read with interest:—

Dear Brother Himes,—When I reflect upon the nature of your faith and hope, and labors of love, and sufferings for the Lord's sake;—when I consider the relation which you sustain to the great Head of the Church, and to all his persecuted, and cross-bearing disciples, and the tender sympathies which those relations necessarily and mutually involve, I, for the time being, forget our difference of complexion and the consequent difference of position we occupy in the community:—I lose sight of the exclusive, the unchristian, the cruel customs of society, and think only of our being "fellow citizens with the saints and of the household of God." And, my brother, I know that you, and many others, will not be startled when I say that the fraternal sympathies, the mutual glow of christian affection, here indicated, must exist in the heart of every true Adventist of whatever hue and grade of society; otherwise the delinquents, "though they speak with the tongues of men and angels, and bestow all their goods to feed the poor, and give their bodies to be burned," will never see the kingdom of God. But more of this presently.

I believe that the great Head of the church has raised up, in these last days, the people called "Millerites," for the purpose of arousing Christendom and an ungodly world to a sense of their duty in reference to the transcendently sublime subject of the Second Advent of the Lord Jesus Christ, now at the door. I believe that he designs that this class of Christians shall be "a peculiar people, zealous of good works;—a people resembling "a city that is set on a hill," which "cannot be hid;"—reformers who cannot but be "known and read of all men;"—"Israelites indeed in whom there is no guile." I believe, that he intends in this degenerate and last age of the world, to demonstrate anew, in this people, that "all that live godly in Christ Jesus, shall suffer persecution;"—"that we must, through much tribulation, enter the kingdom of God." I believe that our heavenly Father has, in wisdom and benevolence, permitted us to be brought into circumstances in which we are made to feel that "here have we no continuing city," but are "strangers and pilgrims on the earth;"—circumstances that render the coming of the Savior a deliverance indeed—the most desirable event in the universe—the object of prayer, earnest, fervent, and importunate prayer; for where is the man who loves the appearing of the Lord—who can discern the signs of the times—who sees that the period has arrived wherein it is his privilege and duty to "look up and lift up his head," knowing that his redemption draweth nigh,—that is not sending forth, from his inmost soul, the heaven-inspired petition: "Thy kingdom come."

I am also persuaded that those who are looking for the Lord, are never to be a large and popular body of Christians: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." "Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." As it regards our future popularity, the question is irrevocably settled: "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out

of the world, therefore the world hateth you." "Know ye not," says James, "that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Now, if we are duly impressed with these soul-thrilling truths, we shall see at once the folly, nay, the sinfulness of attempting to trim our sails to catch the popular breeze:—we shall see that our allegiance to the "King of kings and Lord of lords," is wholly inconsistent with that temporising, truckling policy, which, in endeavoring to propitiate a vitiated public sentiment, refuses to recognise and treat as brothers and sisters beloved, those colored members of Christ's flock concerning whom the Savior has said, "the same is my brother, and sister, and mother;"—we shall see that to scornfully repudiate relations which our Lord himself does not blush—nay, which he delights to own, is to dishonor and grieve the Savior, offend his disciples, and to incur the malediction of that fearful declaration—"whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." The Savior regards that which is done to his disciples as done to himself. "Saul, Saul, why persecutest thou me?" "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Let it be distinctly understood that the remarks here made are not designed to be accusative but cautionary. I most firmly believe that they are intimately connected with a preparation to meet the Lord; but how much they are needed, let the reflecting and observing reader judge for himself. It is hoped, however, that they will not be without a beneficial tendency. Possibly, they may, with some, constitute the test question, the turning point of their salvation. And here we are reminded of our intention to enlarge upon a point alluded to a little while ago, and which, it was intimated we should advert to again. We then wished to convey the impression that the man who shall be found, when the Lord comes, destitute of that "love" which "worketh no ill to his neighbor;" or, who shall then be found acting towards a portion of his unoffending fellow creatures in accordance with the bidding of an unholy, sinful prejudice; or, who shall then, through that "fear of man which bringeth a snare," be found denying to the despised and down-trodden class in question, the ordinary courtesies of humanity, or the soothing charities of our holy christianity,—such a one, we wished to say, could not possibly enter the kingdom of God. We speak not unadvisedly: "To the law and to the testimony;" "My brethren," says James, "have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." "If ye have respect of persons ye commit sin" (See James ii. 1–11.) Now, as sin is essentially and eminently a defiling principle, the antagonist of holiness, the question is settled; for we are to "follow holiness, without which no man shall see the Lord." And we read in regard to the heavenly city, "There shall in no wise enter it anything that defileth." The tremendous importance of this subject may be inferred from one of the most solemn charges to be found in the whole book of God: "I charge thee," says Paul to Timothy, "before God and our Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." I have thus glanced at a subject, which, in this perilous and critical period of the world's history, is invested with no ordinary importance, involving towards a portion of the human family, created in the image of God, a duty which cannot be disregarded with impunity; a duty, however, which, it would seem, the great majority of the professed disciples of Christ in this country, claim a prescriptive right to trample under foot, just as though they thought that their political institutions and social customs can nullify, at will, the inflexible laws of the great Eternal.

We have penned these lines, not on our own account, as a distinct and despised class of the community, but that the Adventists may demonstrate to "a crooked and perverse generation" that they are a people who "come behind in no gift," standing "perfect and complete in all the will of God,"—and that they "may be blameless in the day of our Lord Jesus Christ."

And now if there are those who have indulged the hope that they have been living in a state of preparation to meet the Lord,—who, after a review

of their christian course, have asked with complacency, "what lack I yet?"—and have been led to the discovery that they lack one thing, namely, that "love" which "worketh no ill to his neighbor," let them not, like the young man in the gospel, go "away sorrowful," and thus forfeit the untold joys of the coming kingdom; but without conferring with flesh and blood, let them, at once, humble themselves at the feet of the Savior, while he graciously points out the "narrow way," the "strait gate" to the kingdom: "Take up the cross and follow me." The duty enjoined will, we fear, be a "cross" indeed to some: popular indignation must be disregarded, and this will require no ordinary degree of moral courage; pride, which has, perhaps, been lurking in the heart, almost unsuspected, or been regarded as a venial thing, or a commendable self-respect, when cherished in relation to the proscribed race in question—this pride is to be viewed in the light of God's pure law, seen in its appalling magnitude, its undisguised deformity, its loathsome turpitude, and then it is to be mortified. Self must be abased, the humility of a little child must be felt, or all is lost: "Verily," says the Savior, "whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." "Take up the cross and follow me." The word "follow" here will be sufficiently explained by appending to it the qualifying term, "wholly." "Surely none of the men that came up out of Egypt, &c., shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob, because they have not wholly followed me: save Caleb, the son of Jephunneh, the Kenezite, and Joshua, the son of Nun: for they have wholly followed the Lord." Now, if following the Lord "wholly" was a *sine qua non*, without which Caleb and Joshua could not possibly have entered the temporal or typical Canaan, shall we who live under the blaze of gospel light, and are now looking for the Lord, enter with Abraham, Isaac, and Jacob, upon their everlasting possession, the true Canaan, infinitely more glorious, with a less devotion of heart and life to God? Reason and scripture alike cry out against the monstrous supposition. The conclusion is logical—we must follow the Lord "wholly." It is scriptural: "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." See James ii. 10.] "He is guilty of all."

And what if the course here indicated should increase tribulations? Is this circumstance worthy to be compared with the reward which the Savior holds out in connexion with the duty inculcated? "Take up the cross and follow me, and thou shalt have treasure in heaven." It is enough: "if we suffer we shall also reign with him;" and if we suffer much we cannot suffer long: besides we are well assured that while walking in the path of duty, "no weapon formed against us shall prosper;" that though our enemies may be as the sand of the sea in multitude, and may all unite in one formidable phalanx for our destruction, yet, "The sword of the Lord and of Gideon," will send dismay through every ramification of their combined organization, and render us as "terrible as an army with banners;" it will proclaim us invulnerable to their malignant assaults—an undaunted, invincible band, because our Captain is "the Lord of hosts," "mighty to save and strong to deliver."

WM. WATKINS.

February 20th, 1845.

An Unanswerable Argument.

Having already proved, as we think satisfactorily, that the coming to be expected is to introduce a personal and endless reign, we need do little more than specify these events.

And one of these surely cannot be the restoration of the natural Jews. This is a *favorite idea*, a brilliant fancy, with many in these days. But the notion is too gross, too low, too repugnant to the Christian scheme, too contrary to the genius of the gospel, and too sensual in its tendency, to be regarded with favor by those whose vision of the true reign of the Messiah is clear and unclouded. The limits of this discourse will not admit of anything like an extended discussion of this subject. A passage or two, directly in point, must suffice. The prophecy constituting the text (Ezek. xxi:

27.] affords the most indisputable proof that there can be no restoration of the natural Jews before the coming of Christ. Their kingdom is to remain broken and prostrate until that time. There can, then, be no restoration in advance of that period. This is settled. And the apostle Peter, in addressing the Jews, a few days after Pentecost, presents to them the condition upon which they shall be entitled to share in the restoration when Christ comes. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, who before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 19-21. Here we have the promise that Christ shall come to effect the restoration of the things spoken by the prophets, among which is the kingdom of Israel; and the condition upon which the Jews can share in it. The condition is *repentance*, not *at*, but *before*, the coming of Christ. When he comes he is to take "vengeance on them that know not God, and that obey not the gospel." 2 Thess. i. 8. All unbelieving Jews, at his coming, will be of the latter class: they will not obey the gospel, the first precept of which requires faith in Christ. So it is plain, from the two scriptures, that the natural Jews are not to be restored *before*, or *after*, the coming of Christ. The kingdom to be restored will be a holy kingdom, and none but holy persons will be subjects of it. All readers of the Bible should carefully distinguish between the *conditional* promises made to the *natural*, and the *unconditional* promises made to the *spiritual*. [literal] "Israel. For want of this distinction, many have erred, and persist in their error."—*Tabernacle Sermon by S. Hawley Jr.*

When the following Scriptures are adduced to prove the return of the carnal Jews, this distinction is not observed, and consequently this error is persisted in—they being only conditional promises.

Levit. xxvi. 40-42. "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Abraham will I remember; and I will remember the land."

Deut. xxx. 1-3. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all nations whither the Lord thy God hath scattered thee."

Ezek. xliii. 9-11. "Now, let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever. Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all

the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them."

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MARCH 19, 1845.

Will the door of mercy close before the coming of the Lord?

We cannot see that it will. It is no where thus asserted in the Bible; and it can only be sustained by a doubtful and very questionable construction of particular texts. On the other hand, there are several passages from which its opposite is very fairly and legitimately inferred.

Matt. xxiv. 14. "And this gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come."

The end of what? The end of the world, or age, respecting which the apostles inquired. To what event does this age reach? The resurrection of the dead; for when this age ends, the age to come begins; "but they which shall be accounted worthy to obtain that age and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection."—Luke xx. 35, 36. When then will this age terminate by the resurrection of the dead? When the gospel, or glad tidings of the kingdom has been preached in all the *kosmos*, or habitable globe, as a witness, then will the end come,—not six months, a year, or seven days after that, but then. If therefore we would hasten the coming of Christ, is it not clearly our duty to continue to sound these tidings with all the powers of our minds, lest His coming may be delayed in any way by our neglecting to be up and doing in proclaiming the glad tidings of the kingdom to some poor soul who may not yet have been sufficiently warned?

Rev. xiv. 6.—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."

Is not this the same proclamation as the glad tidings of the kingdom? It must surely be. When then does this message cease to be given? When the hour of his judgment is come. When is the hour of his judgment? "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."—2 Timothy iv. 1. To what time must this proclamation extend? To the appearing and kingdom of Christ. But may it not cease a few months or days previous to that event? It must be the hour of his judgment is come; and how can that be until it actually does come? and to cease before then, how could it be true that the hour of his judgment is come? It seems then from this that our work continues until the revelation of the Son of man.

Matt. xxviii. 19, 20.—"Go ye therefore, and teach all nations, [into all the world, and preach the gospel to every creature."—Mark xvi. 13.] baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Why did the Savior promise to be with them? That they might go out boldly and preach the

gospel—the glad tidings of the kingdom, to every creature? How long, then, does this commission continue? As long as the Savior has promised to be with us in the performance of the great command,—to the end of the age;—not most to the end, but to the end, when the age to come will be ushered in by the resurrection of the just.

Matt. xx.—"So when even was come, the lord of the vineyard saith unto his steward, Call the laborers and give them their hire?"

To what time then do they labor? Till even; and the ones that went in at the eleventh hour, wrought an entire hour; nor did they cease their labors until they were called to receive their hire.

Luke xix. 11-13. Jesus "added and spake a parable, because he was nigh to Jerusalem, and because they thought the kingdom of God should immediately appear. He said, therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, OCCUPY TILL I COME."

What were they to occupy? Doubtless the talents committed to them. How long were they to occupy? Until Christ comes. Why was this parable spoken? Because that they thought that the kingdom of God should immediately appear. What was done with the servant who did not occupy his talent? It was taken from him and given to those who did occupy. When did the Nobleman reckon with them? When he was returned, having received the kingdom.

Luke, xiv. 16-24, teaches us that at supper time when those who were bidden wished to be excused, and the lord declared that not one of those who were bidden should taste of his supper, still his servants were commanded to "go out into the highways and hedges, and compel them to come in, that my house may be filled." For the feast could not proceed without the requisite number of guests.

2 Peter, iii. 9, 15, assures us that the long-suffering of God is salvation; and that he is long suffering to us-ward because he is not willing that any should perish, but that all should come to repentance.

James closes up his epistle, and his reference to the Lord's coming by the admonition, "Let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

"And," says the Revelator in the closing chapter of the Apocalypse, "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take of the water of life freely."

In view of these Scriptures, we dare not, on the peril of souls, take the awful responsibility, in the absence of all evidence, of dissuading any from doing all they can to save souls for whom Christ has shed his precious blood. And to take the position that probation had closed, we should fear would be shutting up the kingdom of heaven against men. Others must take the course their consciences dictate; but we must also act in view of our responsibilities. And if any consider that we deserve to be smitten because we cannot be judged of another man's conscience, we will endeavor to endure all the stripes which may be laid upon us, in meekness—not recompensing evil again.

Israel—The Good Olive Tree.

"The Lord called thy name A GREEN OLIVE TREE, fair, and of goodly fruit; with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. For the Lord of hosts that planted thee hath pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against

themselves, to provoke me to anger, in offering incense unto Baal."—Jer. xiv 16, 17.

Among the various symbols and figures to which God has likened his church on earth, perhaps there is none which is more beautiful, or more appropriate, than that of the "OLIVE TREE." Of this the apostle says,—"For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches."—Rom. xi. 16. Nothing that is unholy can pertain to it; and as soon as any appearances of evil are manifested, all the branches thus affected are broken off.

The ROOT of this Tree has for its origin the Covenant which God made with our father Abraham, Genesis xvii. 1—9. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me and be thou perfect: And I will make my Covenant between me and thee; and I will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an EVERLASTING COVENANT, to be a God unto thee, and to thy seed after thee. And I will give unto Thee, and to thy Seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an EVERLASTING POSSESSION; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee in their generations."

This Covenant has been partially fulfilled: God has multiplied Abraham exceedingly, made him the father of kings and many nations, and has been a God to him and to his seed after him. But it still remains to be fulfilled that he and his seed are to receive the land of promise for an everlasting possession. Both have dwelt therein; but, according to the Scriptures, that is not possessing or inheriting it. After Abraham's "father was dead," God removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him."—Acts vii. 4, 5. "By faith Abraham, when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God."—Heb. xi. 8—10. Thus, although the patriarchs dwelt in the very land which they were after to receive for an inheritance, yet they were only heirs of that promise, and received none inheritance therein. Yet God has promised to give it to them; and he repeats this promise to Moses, Exodus, vi. 2—4, saying, "I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob; and I have established my Covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers." And he repeatedly promises that he will remember his Covenant with Abraham, and will remember the land. This is the Foundation, the Root of the Good Olive Tree.

But the Promise was to the Seed of Abraham

as well as to him. They were also to receive the land of Canaan for an everlasting possession; and were likewise enjoined to keep the Covenant of God, the outward sign of which was the ordinance of circumcision. Abraham believed God, and it was accounted to him for righteousness: thus the root was holy; and as the root was holy, so must be all the branches: nothing that is unholy can pertain to it.

We then come to the literal descendants of Abraham, the trunk and branches of the OLIVE-TREE, the pious Israelites, the holy patriarchs and saints of old, a long line of worthies: "for the time would fail to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and of Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens: women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—Hebrews xi. 32—40.

Here then we have the *literal seed* of Abraham, constituting the body and branches of the Olive-Tree, to whom with Abraham, the everlasting covenant was made, that they should inherit the land of Canaan for ever. "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable: these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth." "But now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city."—Heb. xi. 12—16.

Thus we see that the literal seed of Abraham, although, like him, they dwelt in the land of promise—in the land which they with him "should after receive for an inheritance," yet none of them received the promises; they confessed they were all pilgrims and strangers in their own land; but having seen them afar off, they died in the faith, being persuaded that they should inherit the land of promise. As God said to Moses, Levit. xxv. 23, "The land shall not be sold forever; for the land is mine, for ye are strangers and sojourners with me:" so responds the Psalmist, 1 Chron. xxix. 15, "For we are strangers before thee, and sojourners, as were all our fathers; our days on earth are as a shadow, and there is none abiding."

We are thus presented with the Olive-Tree and its Natural Branches which were never broken off. The question here arises, Is the *literal seed* of Abraham limited to those who are of Jewish origin, and does it include all the carnal Jews? This can only be answered by the testimony of the Scriptures, wherein that which is the literal Seed of Abraham is expressly defined. We thus find that God

has made provision, not only for breaking off all the unholy branches, but also for the grafting in, contrary to nature, of the other branches from the olive tree which is wild by nature, so that they also may partake of the root and fatness of the good Olive-Tree. All the carnal Jews who have rejected God have been rejected by him, and broken off. In the days of Esaias, when the Jews had killed the prophets, and digged down the altars of God, and he thought he was left alone, yet God had reserved to himself seven thousand men who had not bowed their knee to the image of Baal, and who remained the unbroken branches of the olive-tree—all the rest of the entire nation being broken off, being no longer branches of, or retaining the root or fatness of the Olive-Tree. It was also the same in the days of the apostles: while the great body of the nation accounted themselves unworthy of eternal life, it was not so with a goodly number of the natural branches. There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven, who, on the day of Pentecost, about three thousand souls, gladly received the word and were baptized. And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers.—Acts ii. Afterwards about five thousand men, the children of the prophets and of the covenant, which heard the word, believed—iv. 4. Again multitudes of believers, both men and women, were added to the Lord—v. 14. Thus the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith—vi. 7. These were all the natural branches, so that God did not cast away his people whom he foreknew; but as there were seven thousand in the days of Esaias, so was there a remnant, in the time of Paul, according to the election of grace,—the other branches being broken off because of unbelief. Thus none of the unbelieving Jews are branches of the Olive-Tree.

God has not only made provision for the breaking off all unholy branches, but he has made provision for the grafting in of other branches.—Under the Mosaic dispensation, provision was made for the admission of strangers to all the privileges and immunities of the seed of Abraham. And God commanded them, saying, "One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the Lord; one law and one manner shall be for you, and for the stranger that sojourneth with you."—Numbers xv. 15, 16. Nicholas, one of the seven deacons, was a proselyte of Antioch, and had been thus grafted in. Among those that were converted on the day of Pentecost were both Jews and proselytes—Acts ii. 10; and many Jews and religious proselytes followed Paul and Barnabas: who speaking to them, persuaded them to continue in the grace of God—xiii. 43. Our Savior assured us that God was able of stones to raise up children unto Abraham,—Matt. iii. 9; and he denied that the carnal Jews, who sought to kill him, were children of Abraham,—they being of their father the devil,—John viii. 44: for said he, "If ye were Abraham's children, ye would do the works of Abraham."

To convince Peter that "God is no respecter of persons," and that "in every nation he that feareth him is accepted with him," and becomes incorporated among the literal seed of Abraham,—engrafted into the Olive-Tree; it became necessary to perform a miracle. And even the other apostles contended with Peter for having preached to the Gentiles. But when he testified that God bestowed upon them the like gift that he did upon the Jews

that believed, they glorified God, saying, Then hath God also to the Gentiles granted repentance unto life—Acts xi. 18. We find that when the believers were first scattered abroad, they preached "the word to none but unto the Jews only;" and when it was told that Grecians and others believed, and were grafted in, it was considered so great a miracle that Barnabas was sent from Jerusalem to Antioch to see the grace of God—xi. 19—23. And although in the primitive church at first the great body of the believers were Jews outwardly, yet a multitude of branches had been taken from the olive tree that is wild by nature, and grafted contrary to nature into the good Olive-Tree, partaking with them of its root and fatness, and thus constituting a part of God's literal Israel.

The burden of Paul's letter to the Romans is to make known the mystery of the true Israel. Thus he says, God will render "Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile; but glory, honor and peace to every man that worketh good, to the Jew first and also to the Gentile; for there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law: for not the hearers of the law are just before God, but the doers of the law shall be justified." "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God."—Rom. ii. 8—13, 28, 29.

But lest any should say, we are better than the Jews, the apostle shows that we are alike under sin, "as it is written, there is none righteous, no not one;" and that there is "one God which shall justify the circumcision by faith, and the uncircumcision through faith."—Romans iii. 9—30. "Abraham believed God, and it was counted to him for righteousness." Romans iv. 9—13, 16, 17, 20—24. "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness may be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise that he should be the heir of the world was not unto Abraham, or to his seed, through the law, but through the righteousness of faith. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (as it is written, I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now, it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead."

But do the Gentiles who become of the faith of Abraham constitute a part of the literal Israel when grafted into the good Olive-Tree? Yes, the apostle assures us, Romans ix. 6—8, that "they are not all [i. e. the whole of] Israel, who are of Israel: neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. That is," says Paul, "they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

Romans x. 11, 12.—"For the Scriptures saith, Whosoever believeth on him shall not be ashamed: for there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."

Now many contend that if the branches of the wild olive tree are thus permitted to be grafted into the good Olive-Tree, that the Jews must be cast away. But this is not so: God has not cast away his people whom he fore-knew; nor has he cast away his ancient covenant people. The nation has fallen,—not below the Gentiles, but to a level with them, the wall of partition between them being broken down. And while some are attempting to show that the Jews are cast away and can no more partake of the root and fatness of the Olive-Tree; others are endeavoring again to restore this broken wall, rebuilding it again as a partition between them and the Gentiles,—thus setting at naught the lesson which was taught Peter by a sheet let down from heaven. But all such attempts, either to deny the Jews the privileges of the Gentiles, or to shut out the Gentiles from the privileges God has vouchsafed the seed of Abraham, are alike contrary to the literal declarations of the Scriptures. For the apostle in the 11th of Romans establishes the position, that while "some of the branches be broken off," and others from the wild olive tree are grafted in among them, and with them partakes of the root and fatness of the "Olive-Tree;" yet we are not to boast against the branches. "But if thou boast, thou bearest not the root, but the root thee." Neither are we to say the branches were broken off that we might be grafted in. They were not broken off on our account, but because of unbelief; and we only stand by faith; "For if God spared not the natural branches, take heed lest he also spare not thee." "And they also, if they bide not still in unbelief, shall be grafted in: for God is able to graft them in again." And multitudes in the apostles' day and since, who have continued not in unbelief, have been again grafted in. "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good Olive-Tree, how much more shall these, which be the natural branches, be grafted into their own Olive-Tree,"—if they continue not in unbelief? They are, however, to be blind in part—not entirely—until the fulness [the *pleroma*, the full number] of the Gentiles be come in, or be grafted in. And when the full number of the Gentiles is grafted in, not another Gentile can be grafted in: otherwise fulness is no longer fulness. And when the full number of the Gentiles who will believe have been grafted in, and the full number of the Jews who will abide not in unbelief have been grafted in again, thus constituting the perfect Olive Tree, the whole house of Israel, then "all Israel," that continue not in unbelief, "shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob,"—from all who abide not still in unbelief. "For this is my covenant unto them, when I shall take away their sins." And thus Peter admonished them, Acts iii. 19, to "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the

presence of the Lord,"—repentance being the condition upon which, in the day of the Lord's coming, any will be cleansed from all the effects of sin and the fall. "For the gifts and callings of God are without repentance," or change on the part of him who called us.

As God has thus explained his own word, and defined who are the seed of Abraham, and the literal Israel, assuring us that "they which are of faith, the same are the children of Abraham," it may be asked what relation the "Israel after the flesh," the subjects of the Sinai covenant, sustains to the Israel of promise, and of the covenant with Abraham? This Paul explains in the 3d and 4th chaps. of Galatians. We there find that the covenant from mount Sinai bears the same relation to the Abrahamic Covenant, that Ishmael did to Isaac, and that it gendereth to bondage, and is the Jerusalem that now is, whose children are of the bond-woman, and are born after the flesh. But the Abrahamic Covenant pertains to the Jerusalem that is above, which is the mother of us all, who are the children of the promise and of the free-woman.—Gal. iv. 22—26.

But of the Covenant of Mount Sinai, the bond-woman, the Israel after the flesh, was only to continue till the true Seed should come, to whom the promise was made. Galatians iii. 15—19, 28, 29, "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; put as of one, And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

The question therefore is settled that the Israel of the Scriptures is not the carnal Jew, as they say who affirm that they are Jews which are so outwardly, "but do lie;" neither are converted Gentiles the Israel of promise, as it is slanderously reported that we affirm: but the whole house of Israel consists of the great multitude of the natural branches of the Jewish stock, throughout all the generations of Abraham, the number like stars in the sky in multitude, and as the sand which is by the sea-shore, innumerable, who all died in faith, being the seed of Abraham, and his seed's seed, parents and their offspring with them, with all the believing Gentiles who have been grafted into the same Olive-Tree, and thereby become, with Abraham, the heirs of the same promise, that they shall inherit the land forever.

But they have gone down into the grave, the great body of them, and how can the promise be to them literally fulfilled? It can only be by their being raised from the dead and placed in possession of the promised inheritance. And this was their hope: they were all striving to "obtain a better resurrection." And thus has God promised to restore Israel: Ezek. xxxvii. 12—14, "Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know

that I am the Lord, when I have opened your graves, O my people, and brought you out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

BROTHER SILAS HAWLEY, JR.—Our former fellow-laborer and co-worker, has been with us a few days lecturing on his new opinions. We gave him an attentive hearing, excepting one discourse from which we were necessarily absent. As far as we could gather from his remarks, he is looking for the return of the two tribes to Jerusalem before the Lord comes, and the ten tribes afterwards, contends that they will possess the land forever before the conflagration, that we have yet seen none of the predicted signs of the Lord's coming, looks upon the thousand years as a probationary state, and considers that at the end of the thousand years this earth is to become the hell of the wicked, and pass out of the solar system—the new earth being placed in its stead. The coming of Christ and first resurrection, he places at the commencement of the millenium.

These views are by no means original, or new, and may be found illustrated at length in the works of English and American Literalists. We had occasion to examine them before we embraced the pure apostolic doctrine of the Advent. And as no new arguments are adduced in their support, of course our minds are unchanged. This view of the prophecies to us is perfectly irreconcilable with the New Testament teachings. The mixed mortal and immortal reign, the nature of the kingdom of God on earth, &c., cannot be harmonized with the New Testament.

We have had the subject before us in this city for several years past, and our brethren, with the exception of those who have lately come into the Advent faith, perfectly understand it. They have seen its fruits also in those who have embraced it heretofore. It usually turns them from all interest in the Advent cause, dries up their prayers for perishing sinners, and spends its main force in contention and strife about questions of doubtful disputation. We hold some truths with them in common, but in the essential features of the system, we have no faith or sympathy. We hope our brethren will look well to the matter, and not be deceived by these old judaizing doctrines of literalism, which are new vamped over to turn us aside from our faith and work, or to wrangle for a new party. Let us cling to the pure Advent faith, and continue in every good word and work, "looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat."

As to the question of *judaism*, after weighing his arguments, we can find nothing that fairly answers the extract from his discourse, which will be found in another part of this paper.

It is remarkable that Judaizers seek chiefly to make converts of those who have been converted to God, and the true faith, by other instrumentalities, and not from the world. Hence, some have attempted to sail under advent colors, assuring the Advent bands who have opened their doors to them, that they were very nearly agreed, and have thereby deceived some, and divided the congregations. The time has come when trees should be known by their fruits, especially in this time of our trial. "Let us hold fast the profession of our faith, without wavering, (for he is faithful that has promised.)"

LETTER FROM BRO. F. G. BROWN.

DEAR BRO. BLISS.—One week ago I returned from a tour of nearly three weeks to the western part of this state, and as you desire, I send you a brief sketch of my mission. I went first to Three Rivers, where for the first time I had the pleasure of seeing our beloved Brother Powell, who has been a devoted laborer in the Advent cause—was formerly pastor of the Baptist church in that place. Bro. P. not being able to accommodate all in a single room of his own house who desired to hear relative to the Lord's coming, tore away a partition in the second story, and thereby made a commodious hall, where the saints have long met for worship. He thought the desire of the Psalmist was realized in his own experience—"One thing have I desired of the Lord," &c. (Ps. cxvii. 4.) Brother P. has had to make great sacrifices for the cause: he was trying to secure for himself the house in which he is now living. I trust the brethren in the place and vicinity will not permit him to want for the necessities of life; when, too, it is considered that the lecturing brethren who visit there, make his house their home. I fear that some of our brethren have forgotten the consecration which once they made of themselves and their all to God. Consider, brethren, how much many of God's servants have sacrificed for the cause of Christ and for you: these men have thrown up a good living and cast themselves on the Providence of God for a support. Supposing you were called on to-day to abandon your trade or give up your farm, and you do it from conscientious motives, that you might better serve the flock of God. Well, such is the situation of most of God's servants at the present time. I frequently hear of brethren who are qualified to do good in the field, detained at home with their families, because they have neither the means to travel, nor to support their families in their absence. Within a day or two, I have received a letter from a beloved brother who has been a hard laborer in the Lord's vineyard, stating that he had not even the means of paying the postage on a letter, and his family were in a suffering condition in consequence of sickness, &c. The good brethren in W. have since promptly sent him some relief. May God save us from covetousness. Let brethren read Matthew xxv. 31—46. This portion of God's word never bore with so much force on my mind as now. I write this for no particular place or latitude. But let us all realize the responsibility of our stewardships. At this place, I was informed of a person calling himself Samuel Carpenter who had imposed upon the brethren both here and at Cabotville; representing that he had spent all his money in the Advent cause, and requested aid for himself. He told, as it was finally discovered, contradictory stories in the different places which he visited. Let our friends be on their guard. As it was not the regular evening for a meeting, and of course none expected until after our arrival, the number out was not large. I understood however that the brethren were still waiting for the Lord: some had fallen away since the tenth, and others were still holding on to the church for the sake of their "influence." O brethren, depend upon it, that is a snare of the devil.

Ware Village. From the above we came to this place. Here brother Payne resides, who was once a Methodist local preacher: and he too has the church in his house: the benches permanently fixed in the room where the domestic operations of the house are discharged. Here, though quite unwell, I tried to talk two evenings to quite a little company. Understood that in the vicinity the nominal church were trying to get a number who were awakened under the cry of the tenth, to join them. May God keep these lambs from such a fatal step: let them remember that it is easier to join such an organization than it is to be disconnected from it: the door once shut, and there is no egress but by excommunication. Was sorry to learn that some had become cold and back-slidden, and a few who were once looking for the Lord had turned scoffers. One, at least, who had been an Adventist, had concluded the doctrine a delusion: this step taken, and another back one followed, viz.,—that all the powerful experience connected with the doctrine of holiness was also a delusion: strange, however, that a third did not succeed the second, viz.,—that conversion was a delusion: consistency required it. I find some are eagerly seizing upon the present position of the Advent cause to return to the churches: well, the door is wide open for them to go out from us, and as wide open for them to go in at the nominal church. Only one thing is

certain, the motive of spirituality cannot lead them back. If they want to preserve the life and power of religion, let them take example from thousands of their brethren, and keep clear of such dangerous foes to grace. I fear the flock of God is not fed by the shepherds as it should be. The Lord breathe down the Holy Ghost upon those of them who are weary and desponding: if they are among those who discard the idea of "the work done," they ought certainly to be engaged in feeding the flock. Dear brethren, let us not faint, the signs of the Lord right upon us thicken momentarily, and no where perhaps so vividly as among those who are and have been looking for Jesus!

Shelburne Falls. We spent two Sabbaths here. Found Doctor Long, late one of the deacons in the Baptist church, together with his interesting family, friends of Jesus and of his glorious appearing, and they gave us a hearty welcome. The first Sabbath we occupied a school-house as our place of worship. On the one following, it being rainy, Brother Long concluded it best to throw open his spacious dwelling and worship there; accordingly a messenger was despatched to post a notice to this effect on the door of the school-house, when lo, it was found that the school having ended on the P. M. of the day previous, the stove had been removed, so as to prevent the occupancy of the house by the Millerites. The agent in this affair was a professed Christian. Bro. Everett, of North Leverett, whose excommunication from the Baptist church, after he had withdrawn from it, you may have seen published to the world, had been here a few days before. A request was made to the committee of the Baptist meeting-house, of which our brother Long is a proprietor, for the use of the house for him for one evening. But the committee concluded and reported that they "did not think it consistent to open the house for the promulgation of a doctrine for which they had excluded one of their principal members!" I was told that the Universalist preacher had enjoyed the privilege of giving a sermon from the pulpit of the Baptist meeting-house against the doctrine of the coming of Christ! I think, however, that the Baptists were more consistent in admitting the latter, than in refusing the former. For certainly, in my estimation, there is more unity of view among them and Universalists, than among them and Adventists. A few years ago, said brother L., and the Baptists boasted that they were not afraid to have anything preached in their houses: but now they are afraid to have the doctrine of Christ's coming proclaimed, lest it disturb the peace of the church! A few of the more honest among the Baptist church there, had lately acknowledged that they were in a wretched condition—one had "not courage to ask of God any blessing in the name of Christ!" Poor souls! would that they only enjoyed the liberty of the sons of God. We commemorated the sufferings of Christ on the P. M. of the same Sabbath, and had a sweet time together.

Ashfield. This was the town to which I received an invitation to visit one year ago, but sickness interposed to prevent. A letter about that time appeared in the "Cry," contradicting or perhaps intending to contradict the invitation. True the invitation was not a formal one from the Baptist church (as was supposed,) but it was the desire of the members to have me visit them. The part which a certain person performed in that drama, was the occasion of opening the eyes and bringing out from the church one of its deacons, who was and is a decided believer in the Advent. On the first evening of our meeting, the school-house where we met was uncomfortably crowded. A meeting was appointed at the same place for the following evening: but when the time arrived, lo, the Baptist meeting-house was opened, lighted and warmed for our accommodation; and this too, without any solicitation on the part of the brethren. The congregation was twice or thrice as large as on the previous evening, and all listened with apparent interest. I trust the profits of that occasion may be carried into eternity. At the desire of one of the deacons of the church, and concurred in by others, our meeting for the following evening was also held at the same place. The prejudices of many were greatly softened, and the hopes of others confirmed. Some said, this is the old fashioned religion. Others,—it is true when we are really in the enjoyment of religion and low at Jesus' feet, the Advent doctrine appears true, &c. Brother Flowers, once a Free-will Baptist preacher, lives here. So God has watchmen all along the walls, at intervals such as He deems wise.

Conway. Met the brethren in this town: and felt myself called upon for the first time to preach a whole discourse relative to the duty of withdrawing from the nominal church. We hope our brethren, there and elsewhere, who are yet connected with organizations which have shut Jesus and his little ones from the doors of their professed sanctuaries, may see and feel this duty powerfully. This cry needs to be re-sounded. I found one of the deacons of the Baptist church looking for the Lord. Also two others who had been deacons in the same church, united in the same hope. The Brethren there are steadfast, and we had a pleasant season together.

I made my tour and returned with less fatigue than I had apprehended: the conviction I found prevailing among the brethren was that the work as a whole is done: they had not embraced Bro. Hales' views in the details, but in the main, many were occupying pretty much the same position, and hoping to see the Lord by the opening of another Jewish year. I must mingle my expectations with theirs: if there is any probability of seeing the Lord at one point of time over another, I want to know it. This is no time for sleep: I fear that some at least who oppose the view of the coming of the Lord this spring, have lost their spirituality and are sound asleep. God help us that we may not relapse into a form of godliness and deny its power: that those of us who hope to see Jesus so soon may be all diligence, and that all who hope to find mercy in that day, may be faithful, self-denying, patient, gentle, full of love and of God. Yours in waiting.

F. G. BROWN.

Worcester, March 7th, 1845.

THE ADVENT HERALD.

BOSTON, MARCH 19, 1845.

DUTIES AND DANGERS.—We are required in this peculiar time of trial, to "watch and be sober:" and to be in continual readiness to meet our judge. But in doing this, we are not required to leave our necessary duties, pertaining to our families and the world. To neglect these, though we should give our whole attention to religious meetings, would only prove that we were disobeying a part of God's commandments. A lazy, indolent man, who lives upon the community as a religious mendicant, is not a Christian, whatever pretence he may make to holiness. His conduct shows a diseased, if not a corrupt, state of mind. Such persons especially, are unfit to be teachers of others. Both will fall into the ditch. We find that some persons of this class have crept into the Advent ranks in different places, and are carrying out their extravagant and wicked movements, at the expense of Advent truth. We wish to wash our hands from any participation in any of these movements. We have always opposed them in the bud as well as in the blossom or ripe fruit. All these extra pretensions to gifts, tongues, spiritual wives, visions, and embracings, &c., with the neglect of families, or other proper duties, are of the devil. We know a tree by its fruits. So we know and judge this. We say to our brethren, one and all, beware! beware!! beware!!! of such persons: have no company with them. A very few of our charitable brethren have given some countenance to those things, lest they might in opposing them, grieve the Spirit of God. But away with this false charity. Such have reason to fear, lest they be drawn into the same vortex.

AT HOME.—We arrived home on the 12th inst. in safety and health. Our tour throughout was one of deep interest. Most of our meetings were thronged with anxious and candid listeners. We were greeted everywhere with the greatest kindness and respect. The cause in Canada East is strong, and its friends are numerous; much more so than we had anticipated. Brethren Litch,

Hutchinson, Caldwell, and others have done a great work in Canada.

We received about *fifty new subscribers* to our papers, and the number is still increasing. The papers are held in the highest estimation. The postage on each paper being *four coppers*, nearly one dollar a volume, we have reduced the price of the "Herald" and "Watch," to all our subscribers in Canada East and West, to 75 cents per volume.—Bro. Hutchinson, of Waterloo, C. E. is the general agent for Canada East. Remittances or subscriptions can be made to him. And Bro. James Corleass, of Toronto, C. W. will have the kindness to receive subscriptions for Canada West.

We shall give some account of our recent tour in our next.

BE PATIENT.—A little time will now set matters right, which cannot be done by disputation. We will give our readers all that will be of interest to them, on both sides of each question of importance. We cannot satisfy all, but we intend still to pursue a course with which all intelligent persons, who know the difficulties of our station, ought to be satisfied. Our greatest concern after all will be to please God. We say then to all, be patient, be kind, be faithful, and soon our King will come, or we shall have more light. *Be patient!*

MUTUAL CONFERENCE.—Many of our brethren have expressed a wish that a Mutual Conference of the Advent Lecturers and brethren, should be held, Providence permitting, about the last of April; we shall give further notice in our next.

NOTICE.—Friends in the vicinity of Low Hampton, will find our Harp, the Shield, and other works, at the office of Brother Wm. S. Miller.

Notice to Agents.

We are anxious to obtain all the copies of the first number of the Shield that our agents may have on hand, that can be returned conveniently. Those who have any on sale, are requested to return them, as we wish them to complete sets of the Nos. which constitute the first Volume.

Any Agents having on hand the first number of the present Volume of the Herald, will please to retain them for us.

No. 3 of the Shield.

This is about out of the press, and will be ready for delivery in a day or two. In accordance with a previous notice, it is entirely devoted to a Review of the opinions of Professor Bush, respecting the Resurrection, Judgment, End of the World, &c. &c.

For sale at this office,—9 Spruce St. New York, —31-2 South Seventh St. Philadelphia, and by our Agents generally.

Canada East.—Bro. Himes.

DEAR BRO. BLISS:—The brethren in Canada East esteem Bro. Himes very highly in love for his works sake. They deeply sympathize with him in his arduous labors and peculiar trials in the great cause of the Advent faith. The following resolution, which was unanimously passed by a large meeting of Adventists in Shefford, furnish a specimen of the general feeling:—

"Whereas many slanderous reports have been circulated against our beloved brother J. V. Himes, which we believe to be false and malicious, and designed not only to ruin his private character, but to destroy his influence and usefulness in the Advent cause, and impede its progress, therefore,

Resolved, as the sense of this meeting, that we have the fullest confidence in the honesty and integrity of Br. Himes, for his untiring efforts and zeal in the cause of truth, and that we deeply sympathize with him in his trials and persecutions, and we pray that he may be sustained in the important duties in which he is engaged and pre-

served and defended from the rage and malice of wicked and unreasonable men.

Signed on behalf of the meeting,

W. A. Garlick, John Porter, Gustus Gurr, Isaac Hyatt, W. O. Lawrence, Zenos Reynolds, Marquis L. Lawrence, Lueratus Lawrence, James Adams. Shefford, 23d Feb., 1845.

Though I have had no part in the suggestion or formation of the above resolution, yet it receives my hearty concurrence. I have been a close observer of Brother Himes for the last two years. I have visited his offices in Boston and New York, and been in his company considerable. All this has served to raise him in my estimation, and now he has my unqualified confidence. May he be sustained in his noble undertaking.

Bro. H. has just finished his mission in Canada. I have accompanied him to every place. His ministrations, I believe, have been of the right kind, he has given meat in due season. The Advent cause has been consolidated, and the Saints have been revived, cheered, and blessed. Should time continue a little longer, we hope to have the visit repeated.

Yours in the blessed hope,

R. HUTCHINSON.

"Sin," says Jeremy Taylor, "is first easy, then pleasant, then agreeable, then delightful, then the man is far from God, then he is obstinate, then he resolves never to repent, and then he is damned."

THE WICKED.—If we are to shun the wicked as companions, we are to attend to them as patients, and endeavor to recover and save them.

Letters and Receipts to March 8.

Geo Wheelright by pm \$1 pd to end v 8; Saml Webster by pm \$1 pd to end v 9; N B Prouty by pm \$1 pd to end v 9; B Dudley by pm \$1 pd to 203 in v 9; F Newhall by pm \$1 pd to end v 9; Ruth A Mills by pm \$1 pd to end v 9; Miss S Sessions by pm \$2 pd to end v 9; E G Kingsbury \$1 pd to end v 8; Z Chamberlain by pm \$1 pd to end v 8; Wm Barron by pm \$1 pd to end v 8; John McKenzie by pm \$1 pd to end v 9; Mrs W Barber by pm \$1 pd to 218 in v 9; A Blodgett \$2 pd to end v 10; J Hobbs \$1 pd to end v 9; Enos Hervey \$1 pd to end v 9; Irene Bullard \$1 pd to 203 in v 9; B Trefethen \$1 pd to end v 8; A R Morse by pm \$1 pd to 199 in v 9; S Stillman by pm \$3 pd to end v 8; B Hooper by pm \$2 pd to 188 in v 9, books sent by Eastern Express; A Pierce \$1 pd to 201 in v 8; Miss E Richardson \$2 pd to end v 9; G C Baston £0c pd to middle v 9; A Gray \$2 pd to end v 8; Job Clancey \$1 pd to end v 9; A Winchester \$1 pd to end v 9; E Lawrence \$1 pd to end v 9; L Lawrence \$2 pd to 188 in v 8; M L Dudley \$1 pd to end v 9; W O Lawrence 50c pd to end v 8; P Embury \$1 pd to end v 9; A Gear \$1 pd to end v 8; S B Goff \$1 pd to end v 9; J Bixby \$1 pd to end v 9; H Merry \$1 pd to end v 1; J Churchill \$1 pd to end v 8; J Ives 50c pd to end v 8; J C Tuck \$1 pd to end v 9; J Porter \$1 pd to end v 9; H Colton \$1 pd to end v 9; M A Cook \$1 pd to end v 9; L Leavitt \$1 pd to end v 9; A Loomis \$1 pd to middle v 9; J Bixby \$1 pd to end v 9; B Angel \$2 pd to end v 7; C Walker \$1 pd to end v 9; J Tobias \$2 pd to end v 10; E J Austin \$1 pd to end v 8; C M Bates \$2 pd to end v 9; A Sawin \$1 pd to end v 9; H Fay by pm \$1 pd to end v 9; J Allen by pm \$3 pd to end v 8; S Saxles by pm \$1 pd to end v 9; I Nichols 2d by pm \$2 pd to end v 9; A Pierce 70c pd to £01 in v 9; J C Barton, 50c pd to middle v 9; B Hitchcock by pm \$1 pd to end v 9; S A Stratton by pm \$1 pd to 212 in v 9; Geo Hougath by pm \$1 pd to end v 9; Abigail Bates \$1 pd to end v 8; L Carter by pm \$1 pd to end v 9; L M Lowell by pm \$1 pd to end v 10; G S Perkins \$4 pd to end v 8; S Hubbard by pm \$2 pd to end v 10; S Hall by pm \$3 pd to end v 10; Lewis Fisher by pm 50c pd to end v 8.

Elder Pinmer; pm Oakfield N Y, all right now, sent to the wrong town; pm Mobile Ala; J Hobbs \$3; pm Newark N J; La Mon Dale; pm Claremont NB; F G Brown; pm Pawtucket RI; Henry S Buckley by pm Low Hampton NY, \$3 56c; E Burnham; pm Limington Me, all right now; T L Tullock; L Kimball \$20; T Goodwin 2d; M M George; L C Fuller and others; Nancy Wood; pm North Troy Vt; pm Milwaukie W T; W Weeks, paper regularly mailed; Elder Fisk \$1; E S Blakesley \$1; pm Francis-town N H; pm Lewisville S C; A Belding 87c, please furnish post-office address; J Lenfest; pm Bethany Va, with v draft; pm Brainard's Bridge NY; pm Hanover N H:



THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 7.

Boston, Wednesday, March 26, 1845.

WHOLE NO. 203.

THE ADVENT HERALD

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From the *Morning Watch*.

Letter from Bro. Miller.

MY DEAR BROTHER:—Your favor of the 5th was gladly received, and I take this early opportunity to answer your enquiries, as far as my memory or knowledge will admit. As it respects your first question, whether, in my judgment, "the time of probation came to an end on the 22d of Oct. or not?" I answer, my mind was not definite on that day. But the experience and scenes of that month were astounding to me, and my mind was brought to a conclusion that God by his invisible angels was separating the two classes of men, the chaff from the wheat. But to say my judgment was fully convinced, that it was closed,—I must say, no. I know it is true, in answer to a score of letters, making the same enquiries as yourself, in my letter published in the "*Herald*," Feb. 12th, I gave several texts, which to me were evidence that before Christ came, there would be a time when men would seek, knock and cry, and it would not be opened; for how sinners could or would knock in the eternal state, I have no means of knowing. The editors of the "*Herald*," knowing more about the controversy which has begun in the ranks of the Adventists, than I did or could, in order to prevent the mischief or harm which they supposed my letter might do, attached their notes, which gave the brethren on the other side of the question, more reason to suppose I had taken the ground that the door was shut in the 7th month, and they thus claimed me on all the fanciful expositions of the Parable of the Virgins. I have ever been of the opinion, that my first and last view of that parable, as given in my lectures, is the true exposition. That parable was never given to show the exact order or time of the marriage & shutting of the door; but as an illustration of the kingdom of heaven when these things should transpire, i. e. in its general character "likened unto." For, if we strain this parable to imply order in time, we involve ourselves in difficulties with other passages in Scripture, which I have no means of extricating myself from; especially those where they are described as asking and begging when it is too late; and this to me is

the very reason I would assign why the door might be shut, and we be ignorant of the fact. I say with our present light it would be impossible for any man to prove that the door is shut; it can only be conjecture, founded upon circumstances in the case. There are two cases which I will mention: one would be the cessation of the operation of the Spirit upon the hearts of the truly pious, in laboring and praying for sinners, and the other must be the fearful looking for the fiery indignation, which I think, according to the Scripture, must seize upon the hearts of those who have willfully rejected Christ. The hypocrite is given over to believe a lie, considering himself safe in his profession, and consequently the despair of some, and the perfect recklessness of others, and the restraint of the Holy Spirit being withdrawn from the minds of the impenitent, would immediately produce a time of trouble such as Daniel xii : 1, speaks of, "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." These would at least be evidence to my suspicion, if not to my full assurance. Such was the fact, for a few days in the seventh month, in the circle of my acquaintance, and the reports I heard from every quarter led me to have strong suspicion we had approached the time which I cannot but believe we must experience before the end. I think at present the evidence is strong against the idea of the door being shut: but those brethren who have adopted the suspicion, at least, ought to be treated with a great deal of kindness, and I do not like much I have seen published and spoken on both sides of the question. It is one of those kind of questions which is calculated to divide warm friends, for it cannot be settled satisfactorily but by time and experience. The arguments, in my humble opinion, on both sides, want a great quantity of brotherly love to make them digest easy. I then beg and pray, my brethren, we may let contention alone before it is meddled with. And I now plead with those who have supposed the door to be shut, to yield the point to our brethren of the opposite view; for it is evident at present that all the evidence is against its being now shut, if we can believe the reports of our brethren, from different parts; and surely my soul will not permit me to doubt their veracity, who have been with us as pioneers in the work of calling up the world to this important point of our faith—the second advent of Jesus. Let us be silent at least for two months, if Christ does not come before, and by that time I think we shall obtain more light; and if Christ does come, we shall not wish to be found contending with brethren of a like precious faith, on a subject dependent wholly on circumstances in which we may be so likely to err. I do hope my advice will be heeded in this thing, and that we may be patient, and not grieve each other; for the Judge is at the door.

When I began my letter, I thought to give

my views on your several arguments, in their order, as you have presented them. But, on more mature reflection, I think I will forbear. Your good sense, my dear brother, will rightly appreciate my motives, I have no doubt.

I understand that Bro. Himes has had thoughts of giving up the publication of "*The Morning Watch*," owing to the want of means. I do hope it may not be so. What I shall we, when in sight of the prize, give up an important means of comforting and encouraging each other, to hold out to the end? No! will be the response of all who have the hope in them, of soon seeing Jesus. We will rally for its support. I understand, also, Bro. Whiting has given encouragement of taking the editorial chair, which, I am confident, will be to the satisfaction of the subscribers in general, and I hope, increase the list of punctual supporters and readers. I would suggest, that one quarter at least, of the paper, be occupied by ancient and modern history, together with the news of the day, which show the fulfilment of prophecy. We are, in a general sense, more ignorant of the fulfilment of prophecy than we ought to have been; a more extensive knowledge on that subject would enable us to see the force and truth of the Word of God, and the evidence of the Divine origin of the Bible.

I have one request more to make of Bro. Whiting, which is, that he will give a critical translation of Rev. xvi : 12—16. It being a very difficult passage for me to understand, I should be pleased, if agreeable to him, to hear or read his views respecting it.

I thank you for your kind epistle. It is cheering to hear from my friends, and to know that not all have forsaken me, because I have misjudged in my understanding of God's Holy Word. My former associates, the Baptists, have come out, and publicly renounced all fellowship with me, and all, without exception, who have entertained sentiments similar to my own. The come-outers are now rejoicing over me, as well as the Baptists. Now is the time for the opposers of our blessed hope to rejoice over us. But I know in whom I have put my trust, and although I fall, yet I shall rise, when the enemies of God will be ashamed.

I would be rejoiced to see the work of God, in the salvation of sinners again. Yet for me to participate in it, I cannot expect to; my age, infirmities, and weakness, both in body and mind, forbid. Love to all.

WM. MILLER.

Low Hampton, March 10th, 1845.

LETTER FROM BRO. H. D. NETTLETON.

BROTHER HIMES:—In looking over the *Advent Herald* of Feb. 5th I noticed a discourse upon Mal. iv. 5, 6, in which the writer has endeavored to show us who the Elijah, spoken of in the text, refers to, and has given us his reasons for believing it to refer to Christ. I am not disposed to enter into controversy, upon this, nor any other subject; and were I disposed to do so, I have neither time nor ability to do it; but believing our Br. to be mistaken in his views of the subject, and lest a

wrong impression be left on the minds of some individuals, permit me to give my reasons for believing the Elijah spoken of refers to John the Baptist, which is this,—Christ himself testifies to this fact. Mat. xvii. 12. "But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them." It is evident, that Christ was speaking of two persons, Himself and another; and who the other person was, the disciples understood perfectly well, verse 13. Then the disciples understood that he spake unto them of John the Baptist. I shall say no more at this time, but if it seems necessary, at another time, I will notice the work of Elijah, and show that John the Baptist performed that work; and will explain the passage quoted by our brother, John i. 21.

Monson, March, 3d, 1845.

Entertain no long discourse with any, but, if you can bring in something to season it with religion; as God must be in all your thoughts, so if possible, let Him be in all your discourses; at least, let Him be at one end of it, and when you cannot speak of Him, be sure you forget not to think of Him.—*Jeremy Taylor.*

EXTRACT OF A LETTER FROM NEW BRUNSWICK.

If every advent lecturer takes the same enlarged view of this delightful subject that I do, from the Bible, there are no fears to apprehend of a re-action, or falling away from the faith once delivered to the saints. They must, one and all, see that we have got the *whole Bible* to sustain us, and the time cannot be far distant, when the Lord will put an end to the controversy, and deliver every one that is written in the book. I have asked many of the opposers here to show me a people that are persecuted for righteousness' sake, if the advent band are not that people. Some have candor enough to say there are none to be compared to them, and consequently, none to whom the blessing promised will apply to the very letter, with such full force as it does to this despised people. When this fact cannot be controverted, we ought to thank God and take courage. The warfare has been so far well sustained, and Gideon's small but tried host, will soon shout victory, and their foes be ashes under their feet.

Having lost my hearing, and retired from the world and from a luke warm church, as well as state, the Cry is looked for by me with an anxiety and pleasure that I cannot express. The word "*lonesome*" has never had any meaning with me, but, were the Advent papers to be discontinued, I should feel its force and meaning then; but I am led to hope better things of any one who loves and longs for the appearing of Him, who alone can consummate our happiness.

Although I have never felt my mind fixed on any of the periods that have been named with any degree of certainty, still, I am inclined to believe, that between this and '47, must fill up every doubtful spot in chronology, and end Daniel's vision. I cannot see anything to carry my mind beyond that period; in short, I am looking for the long prayed for period, *every day*, and say, *Come Lord Jesus*. How can we speak more encouraging to one another, than the apostle Peter has already done, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God rest-

eth upon you: on their part he is evil spoken of, but on your part he is glorified."

Let it be remembered that the Lord spake out of the burning bush, and was seen by the persecutor in the midst of the fiery furnace, and it will not be one degree hotter than is necessary to burn up the dross and tin, and finally bring you all out, as silver seventy times purified. The churches here have given me up for a deluded Millerite, but I have found that when they cast us off, the Lord will lift us up above our enemies around. I spend all my time in reading, writing, and endeavoring to pray for you all, that your faith may not fail.

I can bid you all God speed, and continue, through grace, your waiting brother in our common Lord.

W. WILMOT.

Fredericton, New Brunswick, Jan. 31, 1845.

LETTER FROM LIVERPOOL, ENGLAND.

BELoved BRETHREN:—We thank you for the last supply of papers, and are truly thankful that you are still publishing the "*Herald*" and the "*Midnight Cry*." We have read of the treatment which you have received, and would express our sympathy with you. We have been subjected to much scorn here, but have not been honored with a persecution, for the sake of the Redeemer. Surely the time of trouble is coming, and the "*Battle of Armageddon*" will shortly be fought; at which period all the saints will be delivered. There are very few here who hold the Advent faith, but 'tis a mercy that there are any; a slumber upon this subject has stolen over thousands who once professed to believe that Jesus is at hand. This is a particularly trying time; but they who endure to the end shall be saved. O for more faith, and more love; for surely we stand in much need of it in this time of trial. You will accept of our thanks and love; and now we bid you adieu, recommending you to God and to the word of his grace; and may we shortly be delivered from all our enemies, and enter through the gates into the City, for Jesus' sake, Amen.

I am yours affectionately, in behalf of a small band who are looking to and for Jesus.

JOSEPH CURRY.

Liverpool, England, Feb. 4th, 1845.

LETTER FROM BRO. J. WOLSTENHOLME, Jr.

DEAR BRO. HIMES.—Here we are, yet, notwithstanding all our glorious expectations—some of which have proved vain, chronologically, to be sure—but we shall yet realize them in fullest measure we know, for Jesus lives!

Some, who know no better, may scoff and sneer at, and slander such a "blessed hope" as ours, "*SECOND ADVENTISM*," and its advocates; and when reporting of the mighty movement in prospect of it, dishonestly drag in the unseemingly excesses: exceptions which all sober Adventists themselves deprecate as much as any body; and represent them as the general rule, for the sake of effect; leaving all notice of the demonstrated *Scripturality, rationality and necessity* of "*Second Adventism*" out of the question. Let them do it to their hearts' content. Let them speak evil of the things they understand not; believing the things of their own fancy, sporting "themselves with their own deceivings," but let us rejoice in the consolation derived from this Gospel; Jesus lives!

If he still lives, it proves the faithfulness of all the prophets, from Samuel and those that follow after, as many as have testified of his great work—the destruction of the works of the devil, in the redemption—i. e. the recovery or bringing back that which was lost;—man to the righteousness or glory of God, in his presence upon the earth, brought back from the curse—his birth; of Abraham's seed; of Jacob's race; of Judah's tribe; of David's line; of a virgin;—of his baptism and proclamation by the Father and John,—of his mighty works;—of his tears and affliction at the daring unbelief of those to whom he was sent, and his consequent death by the shedding of his

blood;—of his burial, and resurrection on the third day, and the ascension of that same Jesus into heaven, being by the Father exalted high above every name that is named, not only in this world, but in that which is "*TO COME*," to sit at his right hand until he shall make all his foes his footstool.—And finally, of his return when he will "*come again*" in the clouds of heaven in great glory; and, when at the great sound of a trumpet, by the same mighty power which God wrought in him when he raised him from the dead and placed him at his own right hand in the heavenly places, he will swallow up "*Death in victory*," by gathering all, from the commencement of our race, who have by faith embraced the gracious promise, from their graves, or whithersoever death, circumstance, or combination hath scattered them, and fashion them like unto his own glorious body by the power whereby he is able to subdue all things unto himself. Thus all the prophets testified, by the will of God; and Jesus proves them faithful.

Such in brief is "*Second Adventism*." And this is my consolation: That "*SAME JESUS*," not another ethereal something of which I have no testimony and can have no understanding; nor yet a mutable idea changable at the pleasure of a priest into a wafer or anything else, but that same corporeal identical Jesus of the seed of Abraham, and David's line, born of a virgin, to whom alone the promises pertain; who has so far proved the faithfulness of God's record, still "*LIVES*" to fulfil all that is written of him. Of this the apostle who ministered these things unto us bear witness. In this faith and confidential hope millions of martyrs have triumphed. And in this hope all real Christians stand. To this hope both the sacraments, baptism and the supper, bear their forcible testimony. "And if we hope for that we see not, then do we with patience wait for it."—Rom. viii.

Then seeing we have this hope which maketh us not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost given unto us, let us "*hold fast*," be established therein, be anchored "*sure and steadfast*," so that we be not moved away from it by all the poor, weak sophistical Saducean breathings of unbelief, and vain philosophy of those who ridicule the truth. Being "*blinded*" "by the god of this world," they know not what they do. And in their darkness they would remove our anchorage—the ground of our "*STRONG CONSOLATION*,"—and lead us to trust with them, in one, in all essentials identical with that of the Jew, or Papist,—a sandy one.

Although we have recently, in the impatience of our love, been betrayed into a vain chronological expectation, by permitting our desires to influence our judgment, as, I, at least, am persuaded, it does not at all affect the rock of our hope—"Second Adventism." We were mistaken in our anticipations in that particular; but the truth as it is in Jesus remains unmoved. And my confidence is, that as sure as he "*lives*," so sure shall we soon realize our glorious expectations, if we "*continue in the faith* and be not moved away from the hope of the gospel;" "*which is Christ in you the hope of glory*."—Coll. i. 23, 27.

These, my dear brother, are some of the positive reasons of my hope. But since some perhaps may think that the hard allusions I have made to our opponents indicate a lack of that "*meekness*" in which the apostle enjoins the reasons should be given, permit me to give a few of my negative reasons, and then I think they will see that the "*meekness*" should be tempered with "*fear*." And if they will not fear such teaching as our opponents, I, by the grace of God, shall.

1st. If the same corporeal identical Jesus, the seed of Abraham, born of a virgin, who died on the cross, rose again and ascended on high, lives not the "*same Jesus*," which our learned opponents deny, our hope is vain: for it was the "*same Jesus*" of "*flesh and bones*," who pledged his word to "*come again*;" and to him alone the promises pertain. Therefore, if they teach the truth, his word is forfeited and the promises are void. And more, whoso, with their view, eateth of the Lord's supper, "*eateth and drinketh damnation to himself, not discerning the Lord's body*."

2d. If heaven, the "*heaven of heavens*," is to be the everlasting abode of the redeemed, as our opponents teach, then the prophets and apostles are false witnesses; for they testify that the inheritance of God's promise is "*THE EARTH*;" and their everlasting reign with Christ "*under the whole*

heaven." If it is not so, then we can have no confidence in their testimony. Our hope is lost.

3d. If there is to be a Millennium of righteousness and peace before the judgment or glorious appearing of the Great God and our Savior Jesus Christ to reward his saints, as our opponents universally teach, then the present universal prevailing of the Papacy "against the saints" is part of that righteousness and peace; for it must continue "until" the judgment, and rewarding of the "saints of the Most High," as Daniel testifies; unto which time, Paul also testifies, the Man of sin, or, the Papacy, shall continue to prevail with those that "obey not the gospel," or, rather who receive "NOT the love of the truth;" and be destroyed only by the brightness of the Lord's coming, when he comes to "gather his saints together unto him." If therefore our opponents teach the truth, Daniel is a false prophet, as the Jews would fain have it, and the apostle to us Gentiles has deceived us, and it is all superstition to trust their word.—Hence, our hope is delusion.

4th. If the remnant of the Jews are God's peculiar people, to whom His peculiar promises of glorious restoration pertain, and whom he regards in their dispersion with peculiar favor, as our opponents universally teach, then John the Baptist, being full of the Holy Ghost, spake ignorantly (and he was "more than a prophet") when he told the same people "All flesh is grass," (Isaiah xl. 3-8, compare with Matthew iii.) therefore their fleshly descent from Abraham should profit them nothing; and Christ, also, when he told them although Abraham was their father according to the flesh, they were "the children of the devil,"—and the "flesh profiteth nothing." The apostles also, (to say nothing of the prophets) are found false witnesses; for they tell us that all the promises peculiar to the Jews were through the law—that the law was only imposed on them till Christ—Christ being come and having become the "END" of the law, there is, therefore, nothing peculiar left to them:—but that henceforth all our race, or as many as believe on Him "have access by the same spirit unto the Father;" for there is NO DIFFERENCE between the Jew and the Gentile." Consequently, if our opponents teach the truth, I cannot trust to the "foundation" of the prophets and apostles, their testimony is false, and the ground of my hope is gone.

I could add more, but I refrain. We see clearly then the fearful position it would place us in if we were to admit these few points on which nearly all Christendom are at issue with us. Instead of the "strong consolation," which we have who have fled for refuge to lay hold on the hope set before us in the gospel, which gives us an anchorage both sure and steadfast in the rock of God's immutable WORD, and a certain immovable trust on the foundation of the prophets and apostles, we should either be driven to despondent infidelity—to be tortured with all the perplexity of its sensible gloom—or, holding on with a superstitious grasp to our venerated Bible, which we could not reconcile or understand, with these views, apply to vain philosophy and traditions of vain men, to assist us in stilling our disturbed minds.

But O praise the God and Father of our Lord Jesus Christ that he would ever condescend to enlighten the eyes of our understandings by any means, that we might "know the hope of our calling."

O may he give us grace to "hold fast" unto the end; and have great mercy on such as scorn our hope, that some may yet recover themselves out of the snare of the devil. Affectionately yours,

J. WOLSTENHOLME, JR.
Feb. 24th, 1845.

Duties and Trials of our Position.

Continued.

Now if this were all the light that has been given upon the close of this world's drama, what success could we expect as the result of our labors in warning the world? Must we not suppose that with few rare exceptions they would be entirely fruitless? In the very nature of the case it must be that both the warning, and its agents are to be held in the highest contempt. But when we are given to understand that it is "when they shall say peace and safety, that sudden destruction cometh upon them—that the day shall overtake them as a thief—that as a snare it shall come on all them that dwell on the face of the whole earth; that worldimindedness and unbelief will become

so prevalent that there will be but little faith on the earth, when the Son of Man cometh, it is not possible that anything like a successful effort can be put forth by the believers of the word of God immediately before the end. Indeed, I know not of any intimation that such an effort is authorized by the word of God at that time in behalf of the world. Blessed is the faithful and wise servant, who shall then be found giving meat to the household of the Lord; not forsaking the assembling of yourselves together, but exhorting one another, and so much the more as ye see the day approaching; brethren if any of you do err from the truth, he that converteth the sinner from the error of his way shall save a soul from death. These portions bring to view the special social duties of the people of God at the end.

Before that final position is taken, the preacher of righteousness will have given his warning, and all the elements of human nature will have responded to the alarm, but all will be bushed again to a more deadly repose than ever. The yearnings of the friend of God will have been poured out before him to spare and save—the most impassioned and affectionate entreaties of friends will have been rejected with scorn, and every thought of danger will have been banished away by pride and luxury and gain, till an allusion to the hated warning will hardly excite interest enough to call forth a very serious curse. The word and people of God will be distinguished only as the objects of unqualified indifference and contempt. And then every thing like a permanent interest in this world, and all sympathy with it are to be given up by the people of God: Take heed to yourselves; beware even of the cares of this life; no lingering wish can be allowed to turn their eyes towards it with safety. The great and awfully expressive lesson for them at that time is thus stated: *Remember Lot's wife! Whosoever shall seek to save his life shall lose it!*

Their faith, their deadness to the world, their patience, their steadfastness, and perseverance are to be tried to the utmost; not, however, by violent persecution, nor by exposure to outward suffering, but by the prevailing spirit of worldimindedness—by the spell of indifference to the truth of God that will settle down upon the world. So much so, that it will be with the utmost difficulty that any sense of the truth can be kept alive in the believer's heart: "For in such an hour as ye think not the Son of man cometh. Watch, therefore, lest coming suddenly he find you sleeping." So intense will be the trial—so painful the suspense—that the rejoicing of the hope will have well nigh departed from their hearts. This is most clearly "the fiery trial which is to try you;" and those only who endure to the end shall be saved.

Not to refer to numerous other portions which might be cited, these are sufficient to show us the plan on which God intends to proceed in closing up our earthly and mortal state. Whether we have arrived at a point when we should look for these marks in our case, is another question. But this is the plan of God, and to this his people must accommodate themselves, when it goes into effect, or they will be in danger of erring fatally. And we have only to refer to the past to be reminded of the great difficulty with which many of his people will be able to adapt themselves to such a state of things. It would not be surprising if they should mistake the exact and full bearing of the word of God upon their position, by having the mind engrossed by passing events, so that much allowance should be made, even for those who may seem to have departed from the truth, but who still hold fast their integrity at heart. The shock of a severe trial may so benumb the soul, that we may be slow of heart to believe, though one should begin at Moses and all the prophets, and expound to us in all the scriptures the things concerning our position; or like Thomas, who was unfortunately absent from the place where the Lord was pleased to manifest himself, we may become so bewildered as to resolve hastily, "Except I shall see I will not believe!"

If the people of God in former days were so overcome as to be found "sleeping for sorrow," when they were compelled to see a cause entirely deserted, which had been, but a short time before, so popular, that the multitude were ready to make their master a king,—if their sadness was so great, when they pondered over their disappointment in having him whom they "trusted would have redeemed Israel," taken away from them by an ignominious death, that it could not be concealed

while they journeyed in the public highway—O, how can it be otherwise than that those should be sorrowful, and the more so as the world rejoices at the disappointment which keeps from them their King, and the redemption of Israel, if, in the working of the plan by which that redemption is to be completed, such a transient disappointment should by some apparent oversight fall to their lot?—If it should be the case, for instance, that in their eagerness to witness his glorious advent they should apply some type, which pointed out an important preparatory item in his work, to his actual advent, and it was afterwards seen that his advent could not take place in fulfilment of that type, but only the receiving of his crown? And if he should remain away after the excitement of that expectation subsided till the harvest of the earth was ripe, how much sorrow, how much anxiety, how much fear, how much distraction must it occasion among the expectants! how much levity among their enemies! what a falling away among the half-hearted! into what contempt must "the cause" sink!

O, how hard it must be for the bold and daring who have swept, almost like the angel of the prophet's vision, through the midst of heaven, foremost to proclaim the warning—to unfurl the banner of truth, and to storm the strong-holds of error, how hard for such ones to feel at ease in such a state of apathy. It must seem as morbid to them as the atmosphere of the house of death. Like Peter they might be led to exclaim, If the cause is to come into this shape, "I go a fishing!" I must find something else to do, I can't stand this! And many others may be ready to say, If we are to have such a state of things as this among us, I prefer to be in the old churches! Well,

"To this complexion it must come at last;"

for this is the plan which God has made known to us: "Among the tribes of Israel have I made known that which shall surely be."

But can that be the time for the people of God to be planning to keep up the public interest—to rally for "the cause," as a permanent enterprise—to be alarmed by the fear of being "broken all to pieces?" No, no. He that cannot stand alone for God, and by HIS strength, at that time, will not stand; and it will be as vain and as dangerous to think of rousing up the churches and converting sinners, when that last spell has come over them, as it is for "the churches" to think of gathering out the tares from the wheat before the harvest. It is not a part of the plan.

Have the Adventists any reason to belief that their position subjects them to these trials of the people of God? Have not their warnings and prayers and entreaties been witnessed by heaven and earth? And have they not been returned by cursing and scorn? Does not the world and the nominal church treat them and the truth which they proclaim with the most unblushing indifference and contempt? Yes, Yes!

And from this spirit of indifference arises one of our chief trials and dangers. We can hardly endure it, that a cause so well sustained by the truth of God, that has excited so wide an interest, and is so fraught with promise in everything that can rejoice the Christian heart, should sink into contempt. We have been accustomed to ride upon the whirlwind and storm, it is difficult to accommodate ourselves to the dead calm. With our old landmarks all in sight, we felt quite at home; now that we have passed them, instead of keeping our eye steadily upon the lone promise that hangs out like a beacon light at the end of the voyage, the eye wanders around the unmarked horizon in fearfulness that we have lost our track. But God is with us still; and the present, like every other part of the voyage, corresponds exactly with the chart. And that assures us, that right in the midst of this dead calm, our Forerunner, who has gone to look out the anchoring ground within the veil, is to appear to bring in safely all that look for him. There is no trouble about the old landmarks, they have answered their purpose; look out for the Forerunner, and all will be right.

It would seem that God is speaking to us as loudly,—by the ominous indifference, which every where prevails around us, and which, in spite of ourselves almost disarms us, and makes us even afraid of our chosen friends, lest we become infected beyond recovery,—as loudly as he has spoken by the falling stars, the darkened sun, or by the army of scoffers who have testified, though unwillingly, for the truth. And does it not say to us, *The Judgment is here!*

It would not be possible to speak in detail of all the dangers to which we are now exposed, in one article. I would say to the heart of every Adventist, Beware of self, beware of the devil! Self is as unworthy to be trusted as ever, and the devil will do his worst! The meekness and gentleness of Christ alone will save us. Beware of contention! Our motto should be this: *Believe what God has spoken, and love one another!* If a brother cannot see as we do after we "give the reason," let there be no hardness, no malice. If they cannot be convinced by such a course, we are not authorized to take any other. If we cannot see alike, we can love one another; contention will destroy us. Let us place ourselves among the redeemed, for a moment, and ask, What brother could we think of hindering from obtaining a part there?

As to our views of the labor devolving upon us, while I claim the liberty of doing only what I can do in the name of the Lord, I have no complaint to make of others who take the same liberty. On any supposition but little can be done. If we hold on to our former position as Adventists, who will hear us where the truth has been declared? If we give that up and take the position of "the churches," we cannot expect to do any more than they do, and that is less than we are doing. If the position to which we are brought by the special application of the word of God be correct, all is plain, it must soon be over! But let every one be fully persuaded in his own mind.

God's plan will go into effect just as he has recorded it—as to time, and events; in reference to heaven and earth, to the world, the nominal church, and his people! "I have foretold you all things," says Christ. "Take heed to yourselves."

A. HALE.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MARCH 26, 1845.

Objections of Judaism to the Scriptural Millennium.

Rev. xx. 1-6.—"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Upon this passage of Scripture is based the doctrine of 1000 years reign of the immortal saints in the regenerated earth, between the first and second resurrections.

This doctrine, those who advocate the return of the carnal Jews, are obliged to deny, because it is directly in the way of that theory; and it must therefore in some way be removed by them. As the same objections are often presented to this doctrine, it may be well to consider them, that all who are disposed may be enabled to see their weakness.

1. The first objection that is usually advanced, is, that the one thousand years are a definite period of time, and consequently cannot be in eternity. And that eternity cannot contain measured periods.

The fallacy of this objection is seen by referring

to the 21st and 22d chapters of Revelation, which they admit are descriptive of the eternal state, where the tree of life on each side of the river yields her fruit every month. If we ask them to reconcile this, they may reply that "months are sometimes used as a figure"! But as we find that there are months in eternity, and as 12000 months will complete 1000 years, the fact that 1000 yrs. are a definite period of duration can be no argument that it is not also a portion of eternity.

There is, however, often attached an unwarrantable meaning to these terms. Time is simply measured duration. Eternity is the whole of duration, without beginning or end. Consequently all time is a part of eternity: even the entire six thousand years is a definite period of eternity; and the next thousand may be likewise. But, it is asked, if we do not read in Rev. x. 6, "that there should be time no longer"? That is true; but all admit that that marks the commencement of the one thousand years; and all scholars admit that the literal reading of that is that "time should be no longer delayed," but that the predicted events should then be consummated. There is nothing in the original as all admit, to denote that there will be no time after that. Probationary time will then close, but we have no reason to suppose that man in his eternal state will be any the less competent to mark and measure the progress of duration, than he is now in his imperfect state, or that the motion of the earth and heavenly bodies will be any the less regular in their orbits, to measure the periods of eternity? We cannot suppose they will; and consequently one thousand years, or other thousands at the end of that, can be no evidence that probation must be thus long delayed.

2. Another objection they bring, is that Satan is bound during this time, so that he may not deceive the nations; which, say they, proves that there are nations in a probationary state, and who would be deceived if he was not bound.

It is true that there are nations here; but the fact that Satan is bound cannot prove that they are in probation. It rather proves they are not in probation; for how can they be deceived and fall, when Satan is bound so that he cannot deceive them. But, says the objector, as they might be deceived if they were not bound, it proves that they cannot be immortal, for how can immortal beings fall? In reply to this we would ask if Adam was not immortal? and did not he fall? Oh yes, says one, but he was in probation. But that is not the question: he was also immortal, and if immortal beings could not fall, he could not. But, says one, "I deny that Adam was ever immortal." You do, do you? and you deny any proposition that would disprove your theory. Mortal, denotes tending to death, or subject to death. Death is the consequence of sin. Until man sinned, death had no dominion over him; so that until Adam transgressed, he was neither subject to death or tending towards it. But when he fell he lost his immortality, which can only be restored by Christ. And as man, before sin, was not tending to, or subject to death, he could not be mortal; consequently he was immortal. But he fell, as did the angels who lost their first estate; and therefore immortal beings can fall. But will the saints be liable to fall after they have entered the new earth? O, no. It will, however, not be because they are immortal, but because their probation has ended, and they are no more to be tempted or deceived. And the fact that Satan is bound so that he cannot deceive them, instead of proving that the saints are still in probation and liable to deception, proves directly the reverse. But, says one, if the saints were not in probation would they be liable to be deceived if Satan was not bound? If Satan was

not bound, they might be yet in probation; for the only reason that any saint is sure of not falling after probation has ended, is the promise of God to keep him. God takes away from us all foes without & all foes within, preserves us from temptation, and keeps us to all eternity from falling. It is that which causes our probation to cease. But if God should ever withdraw from his saints this protecting power, surround them again with the same foes without and foes within, and permit Satan again to assail them with his devices, they might be as liable to fall as ever. But God has promised that there shall be nothing to hurt or destroy in all his holy mountain; and therefore the saints will never fall. Again, says the objector, the fact that there are nations there, proves they are mortal; for the phrase "immortal nations, grates upon my ear." Does it? indeed! Are the 21st and 22d chapters of the Apocalypse descriptive of a mortal or immortal state? O, they are descriptive of the immortal state. Very well, do we not there read of "the nations of them which are saved," and of "the kings of the earth?" and if the saints are there referred to as nations in the immortal state, does it necessarily follow, that because they are here spoken of as nations, they must be mortals?

3. Another argument we have heard of late adduced, is, that this thousand years is the anti-type of the Sabbath; and as Christ went about doing good on the Sabbath day, that this period must be devoted to acts of mercy: and consequently it is a probationary state!

It however remains to be shown that it will be any the less a work of mercy to banish sin and death from the world, and reward all the saints by a millennium of holy and immortal rest, than it would be to have sin and death continue in connection with the pardoning grace. The great defect in this argument, is, that instead of taking the seventh day from creation as a type of the seventh millenary, a Jewish sabbath, some thousands of years afterwards is selected for that purpose. But if the first six days of creation are a type of the first six millenaries, the seventh should be a type of the succeeding millenary; and we read, Gen. ii. 2, that "on the seventh day God ended his work which he had made, and rested on the seventh day from all his work which he had made." But, says the theorist, if God ended his work on the seventh day, he must have worked some on that day, or he could not have ended his work! I beg your pardon; we read in Exodus xx. 10, 11, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," &c.; "for in six days the Lord made heaven and earth, and sea and all that in them is, and rested the seventh day." So much for the type of the Sabbath.

4. Another argument that is adduced, is, that this must be a probationary state, because there are to be priests there, and Christ is to be a priest forever after the order of Melchisedek.

It however remains to be shown that God has no other employment for his priests, than the offering of sacrifices for sins; or that there must necessarily be sinners where priests are. But if there is probation there because Christ is to be a priest for ever, it follows that probation will not only continue during the thousand years, but will continue for ever: which cannot be; and therefore the argument fails.

5. It is claimed, again, that as the nations are deceived at the end of the 1000 years, it follows that probation could not, previously to that, have ended.

Let us look at this. The first resurrection is at the commencement of the 1000 years. All the subjects of it are blessed and holy. On such the

second death hath no power. As they are blessed and holy, as the promise is expressly to them, it follows that none will be blessed and holy but those who have part in the first resurrection. That this includes all the righteous is evident from 1 Cor. xv. 51, 52, where we read that we shall all be changed at the last trump in the twinkling of an eye, the dead being raised, and the righteous living being changed. And as the rest of the dead, i. e., those who are not blessed and holy, will not live again till the 1000 years are finished, and as they then do live again, and at the very time that Satan is loosed to deceive them, it follows that they are the subjects of his deception. And this is confirmed by the result; for these entire nations who are thus deceived, the number of whom is as the sand of the sea, are all devoured by the fire that came down from God, out of heaven.

6. But, says the objector, at the second resurrection the sea gives up the dead that are in it; and in the new earth there is no more sea.

Not quite so fast: where do you find it written that in the new earth there is no more sea? Why in Rev. xxi. 1. I beg your pardon, it does not there read that in the new earth there will be no more sea. It asserts, that I, John, "saw a new heaven and a new earth: for the first heaven and the first earth had passed away, and there was no more sea." Thus the reason is given how the new heaven and new earth could be seen. It is because the first heaven, and the first earth, and the sea were no more, had passed away. The very punctuation which is adopted gives this sense. A colon (:) after "I saw a new heaven and a new earth:" denotes that what follows is exegetical or explanatory of that which precedes; and the same is denoted by the word *for*, i. e. *because* then follows the reasons of the introduction of the new creation,—because the old was no more, had passed away, had been melted with fervent heat and created anew: so that the first heaven and earth and sea were no more, although their constituent materials remained. But it is said "there was no more sea," or as it is literally, "the sea was not." So does it say the first heaven and the first earth had passed away; and in xx. 11, it reads, "from whose face the earth and the heaven fled away, and there was found no place for them:" and yet there is a new heaven and a new earth. And so when it says the sea was no more, it no more follows that there can be no sea in the new earth, than it does that there can be no heaven or earth there, because the first were no more; for they are all equally affected by the phraseology of the text.

But, says one, there was no sea in Eden; and therefore, in the restitution of all things, there can be no sea in the new earth.

Not quite so sure of that. We read in Gen. i. vi. 10, "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." The firmament, then, is between the earth and clouds. "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament *heaven*." We have now learned what *heaven* is. Therefore when we read of the heavens passing away, of a new heaven, &c. we are to remember that God calls that heaven which separates the water in the clouds from the water on the earth. We will proceed, "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land *Earth*; and the gathering together of the waters called *the Seas*, and God saw that it was good." We thus learn that there were Seas in Eden,—not

in the Garden; for that was in Eden; and also that it is not the globe, but the "dry land" that God calls "Earth." We also read in Ex. xx. 11, that "in six days the Lord made heaven and earth, the sea and all that in them is." And Gen. i. 26, God gave man "dominion over the fish of the sea." It therefore follows that in the first creation there were the heaven and earth and sea, all of which must be no more before there can be the new heaven and the new earth. And as there is to be the *restitution of all things* spoken of by all the holy prophets, there must also be a sea in the new earth. This God will not withhold; for when he first created the seas, he "saw that it was good," and he has promised to withhold no good thing from them that fear him. And farther, as the rivers that flowed out of the garden of Eden needed a sea into which to discharge their waters, so will the river, described in Rev. xxii. 1, the "pure river of life, clear as crystal" on each side of which are trees that yield their fruit every month, need some sea into which to discharge its waters. And this "river of life" must be the same as the "living waters" brought to view in Zech. xiv. 8, which will go out from Jerusalem—this proceeds out of the throne of God and the Lamb in Jerusalem—one half of which will flow towards the former sea, and half of them towards the hinder sea.

7. Another objection is, that if the wicked are raised in the new earth they will come up in the city, and in the kingdom of God: but that it is said they shall not see the kingdom of God.

It is, however, not so certain that any of the wicked must be raised within the city; for as in the old Jerusalem, the type of the New, all the dead bodies were carried without the city, so God, if he pleased, may so order the removal of the dust of the wicked that none shall remain within the circle of its walls. That this may be the case we learn from Zech. xiv. 4, where it is predicted that the mount of Olives shall cleave in the midst thereof, toward the east and toward the west, so that there shall be a very great valley. With this removal of the mountains it will be an easy work for Omnipotence to remove the dust of the wicked from a space large enough for the site of the city. And we further learn by the Revelator, xx. 9, that while the righteous were all within "the camp of the saints" and "the beloved city," that these are all without.

But it is said they came up in the kingdom of God, which the wicked are not to see.

There is a vast difference between coming up on the territory of the kingdom to be devoured, and entering the kingdom of heaven; between seeing the kingdom of God as a subject, and seeing it as debarred from its immunities. As recipients of the privileges of that kingdom, the wicked will never even see it; but they will see it in another sense; for Jesus told the Jews, Luke xiii. 28—30, that "there shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." If they are to be thrust out, it would imply that they will come up in. And yet that would not be entering the kingdom of heaven as the righteous will enter it, any more than Abraham possessed the land of Canaan when he dwelt in it, but had none inheritance therein.

8. But, says the objector again, this must be a probationary state, because in Daniel ii. after the stone has smitten the image it grows to a great mountain and fills the whole earth; and how can it *grow*, unless it is in a state of probation?

I beg your pardon; it reads in my Bible, Daniel,

ii. 35, "and the stone that smote the image *became* a great mountain:" it says nothing of any subsequent *growth*. By the resurrection of all the multitudes of the pious dead, like the stars in the sky and sand on the sea-shore innumerable, the stone would at once *become* a mountain, in the twinkling of an eye, in the which the resurrection of the dead is effected. It would require no subsequent growth to fulfil this Scripture.

9. But again, responds the objector, do we not read in Isaiah ix. 7, that "of the *increase* of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever?" and how can there be no end to the *increase* unless there is probation during the 1000 years?

Such an application would prove too much; for if no end to this increase denotes probation, it would prove probation, not only during the 1000 years, but *for ever*. It, however, is not said that of the *increasing* of his government there shall be no end, or that it shall increase without end. The word *increase* in the text is a *noun*, and denotes no action whatever. It denotes that there has been an increase, the resurrection of all the dead, and that that increase will always continue, will have no end.

10. But, finally, asks the objector, are there not many passages that speak of Israel's restoration,—when their sun shall no more go down, when the earth shall be full of the knowledge of the Lord—when they shall possess the land for ever—when they shall be plucked up no more—when the Lord shall be their everlasting light—when violence shall no more be heard in their land, or wasting and destruction within their borders—when their gates shall be open continually, and their land shall no more bereave them of men, &c?

O yes, there are a multitude of such and kindred texts. But if you suppose it is more *literal* to apply them as evidence of a 1000 years duration in which sin and death abound—at the end of which you claim their whole land is to be taken from them & to become the hell of the wicked—than it is to apply them as evidence of an eternal state, it is not the way I have read the Scriptures. We are satisfied with all such texts as they read, and without wresting them, they can apply to none other state than the New Earth of Isaiah, Peter, and John.

The above are the more prominent objections which are advanced by the advocates of Judaism against the Scriptural doctrine of the millennium. It will, however, be seen that they are not valid objections, and would only be advanced in support of a theory which is reduced to great extremity.

Come Back! Come Back!

This is the cry which we now hear on every hand, in connection with the advice that all, who will "come back" be treated with kindness and affection.

Now this is good advice, and we hope that *all* will act in accordance with it? But who should go back? All *candid* men will reply, that those who have departed from "the faith once delivered to the saints," should be the ones to "go back." It is therefore necessary to enquire, Who occupy that holy ground? and who have departed from it? If we have departed in any way from that which our Savior enjoined upon his followers, from that which the prophets and apostles taught, or from that which was believed by those who sat under the teachings of those who saw our Lord, and heard of him respecting those days, we are ready to be convicted of error and to go back. But if to go back is to depart from the faith of the

fathers and forsake the good old way, the paths our fathers trod, we go not there; our eyes are directed to another point, not to the modern hope of the church, but to the hope and faith of the New Testament church.

Their faith had respect to the literal resurrection of the dead, to the personal coming of Christ, his personal reign on earth, the regeneration of the earth, and the establishment of God's everlasting kingdom under the whole heaven. Such is also our faith. It follows then that we have not departed from the faith once delivered to the saints, and consequently have nothing to go back to. But, are the churches, that in such plaintive tones are beseeching us to come back, in the old paths? are they contending earnestly for the doctrine of Christ's personal coming; and his personal reign in the regenerated earth? No, they censure us for thus believing. They are not then in the old paths, so that we cannot go back to them. But they have wandered into by and forbidden paths, and are the ones to come back to us who stand upon the old platform. We therefore unite in the cry and invite all to "come back" to us, and approve of the above advice, to be kind to all who may be disposed to return.

But in the present condition of the churches we should be afraid of experiencing a "spiritual" famine. This we fear from their own testimony. Says the Christian Watchman:—

"A single fact will indicate more respecting the present state of our churches than any general description; and humiliating as it is, we feel that we should be unfaithful to our high trust as 'a Watchman to the house of Israel,' did we, from fear or pride shrink from recording it. The number added by profession and baptism to our churches in Massachusetts and Rhode Island during the past year is 574, while during the same time 703 have been excluded! That is, according to the Minutes of our annual Associations, the churches have delivered over to Satan for various heresies and offences 129 more than they have received from the ranks of the ungodly during that period! Was such a fact ever recorded of these churches before? Surely, in view of this alone, we may adopt the words of the prophet, 'blow the trumpet in Zion, sanctify a fast, call a solemn assembly; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare the people, O Lord, and give not thy heritage to reproach; wherefore should they say among the people, Where is now their God?'"

A call for a day of fasting and prayer, on account of the withholding of God's Spirit, lately appeared signed by thirty clergymen. And some of the religious papers have complained most bitterly of the deadness of the churches. The New York Evangelist, in speaking of revivals, says:—

"But these seasons of mercy have passed, and the now long interval which has marked their absence is one of the most deplorable and alarming features of the times. Indeed, viewed in its just and true light as affecting the salvation and eternal welfare of men, we scarcely know of anything which ought to awaken deeper anxiety and solicitude—which ought to produce heartfelt sorrow and mourning and tears sooner than the present dearth of revivals. The fact has long been a theme of conversation and of expressed regret, and a hope that the time to favor Zion would again soon come. But the chariot wheels of mercy and salvation are delayed. The conqueror and subduer of human hearts to sweet submission delays his coming. The spiritual heavens are like brass. The fields and vineyards of the Lord languish for want of moisture. The earth is barren. No reaper returns from the harvest bringing his sheaves with him. The husbandman sows his seed, but it does not germinate. The moral soil seems hard and sterile. How long shall this be, is a question which we doubt not is pondered by many an anxious pastor, who has been trying to strengthen the things that remain. He may have proposed to himself some course of action which he desires may lead to happy results. What is needed is the glorious advent of the Spirit in visits of

mercy to all the churches of our land. But the heavenly messenger does not come. His convincing and saving energies are withheld. His glorious manifestations as they were made in years past are not exhibited. Why is it thus? Why come not the overshadowings of the life-giving Spirit, breathing the breath of salvation on the dead in sin?

Says the Vermont Observer:—

"But an alarming declension has taken place. Other things to the exclusion of religion engrossed the public mind, and a too great looseness of principles and laxity of practice now characterize the christian community. The last year especially has been exceedingly barren in revivals. Some large Associations have not received one hundred persons by baptism. The Spirit has been withheld, the windows of heaven have been shut, and God's people have not brought their tithes and offerings to the storehouse. And this state of things still continues.

The curse denounced upon God's chosen people in case of disobedience is now realized by us in a spiritual sense. 'The Lord shall smite thee with consumption, and with a fever, and with an inflammation, and with an external burning, and with the sword and with blasting and mildew. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.'—Deut. xxviii. 22, 23.

There has been a long time of spiritual dearth and famine. There is almost a total dearth of revivals throughout our country. A moral chill has pervaded the churches, and a death like stupor, the minds of the impenitent, the like of which has not been often witnessed."

Again the Evangelist asks—

What can be Done?

And adds, "We ask this question in view of the present low state of the churches." Again it says:—

"What, then, can be done? The church languishes. There is no rain to soften the fallow ground. Truth seems to fall like hail on the frozen soil. It seems to make little impression. It is soon apparently forgotten. The minds of men are becoming more obdurate and indifferent to the truths of salvation. The children and youth of our land are fast ripening into maturity, unreconciled to God and unfitted for his service. The sons and daughters of the church are growing up without that deep, practical, warm-hearted piety, which is needful at the present time to aid in the conquest of the world to Christ. We only utter familiar but melancholy truths, and ask the fathers and brethren, what can be done?"

Do not the exigencies of the times—the desolations of Zion—the spiritual necessities and wants of the churches, urgently call on the pastors to appoint unto themselves and unto their people, like Daniel, days of fasting supplication and prayer on behalf of the souls committed to their charge?"

Says the New England Puritan:—

"It is incumbent on christians, in all relations in life, to invite the serious attention of each other, to the fact of the alarming destitution of revivals in our country. This almost unparalleled destitution should be kept before the mind, that we may look at it often, and seriously. From one end of our country to the other, we scarcely hear of a solitary revival. The gospel is preached; but 'who hath believed our report, and to whom is the arm of the Lord revealed?' There seems to be an immense waste of effort, which ought to tell in the conversion and salvation of men. All the provisions of a great salvation are ready, to embrace the millions of perishing immortal beings; and yet they are not applied by a renewing power.

We have, too, in organization, an extensive machinery for the diffusion of the gospel—a machinery whose action might, and ought to be ten fold of what it is, and yet every work of benevolence lingers, for want of revivals in our churches. Our missionary operations are limited and crippled both in the home and the foreign department; while wide and effectual doors are open, every where, before the missionary. And why is it so?

If the heart of the church were now what it was in that year of general revival—say about THREE years ago, we have no doubt, that without any extra effort—any more agencies, than are now employed for collecting funds, the resources of the

benevolent Societies would be twofold what they are. We here see, in one fact, what the church is suffering, in this declension. But this is only one out of many.

What the church is suffering in the spiritual interests of its members, cannot be told. What waste of gospel influences is experienced—what loss of conquests of grace, that might be achieved—is beyond the computation of mankind."

Such is the condition of the churches, according to their own testimony. And can they expect us to leave our green pastures and verdant fields, to go back to such parched and barren wastes? Can they expect us to forsake an ever loaded table, for such a scanty board? No. If we could thus loathe the quails and manna—angel's food,—we should deserve to starve. And therefore we cannot go back.

But do they ask, "Why is it thus?" The answer is apparent. While those who loved the Lord's appearing were faithful in proclaiming to the world the declarations of the word of God,—so that the world was startled from its carnal security, many were being converted to God, and others were eagerly enquiring what they should do to be saved from the doom of the wicked,—these churches with their pastors, instead of showing to the wicked that if Christ did not come they could not be too anxious respecting their soul's salvation, joined in with the opposers of the Advent in assuring the world that it was "a false alarm," and that "the end was not yet;" and thus they calmed their fears. Yes, throughout the land, from the larger cities, to

"Every country village, where
Ten chimney smokes perfume the air,"

the soothing notes of "peace and safety" have been heard, from those who should have been the ones to have pointed enquiring sinners to Christ. And it was deemed necessary that from the highest church dignitary to the most obscure preacher, they should raise their voice against the Advent. And the consequence was that the wicked every where flocked to the sanctuary, not to learn the words of eternal life from the lips of the man of God, but to have the ministers of Jesus calm their guilty fears,—to have the professed ambassadors of the cross quiet their anxious thoughts. And, as was to be expected, while thousands were being converted and reclaimed under the preaching of Christ's coming, not a solitary instance of conversion has been shown to result from all the sermons preached against this doctrine! And while God abundantly blessed the labors of those who were engaged in the spread of this truth, his Spirit was withheld from all those churches that took opposite ground. And it is still withheld because they have not confessed and come back to their first love.

They have also lost their influence over the world. Those who went to them for evidence to calm their fears, saw that they handled the Scriptures in a manner which did not tend to exalt the Sacred Word, or to convince the listeners of any profound reverence in the Oracles of God on the part of such teachers. And this we believe is the cause of the present barrenness and leanness which is so bitterly complained of all over the land. For this they need to humble themselves and confess to the God of high heaven, before they can hope for a refreshing from on high.

Now as we are satisfied that those who oppose the faith that we believe, cannot be in the right, and as they confess to their own spiritual leanness, we can only reply to their kind invitations, that we cannot go back to them, but we will receive them back to us, on their repentance and faith in the coming of the Lord Jesus Christ.

Matt. xxiii. 39.

A correspondent writes for an exposition of Matt. xxiii. 39, "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Upon this text the Judaizers endeavor to build the argument, that the Jews will again see Christ as their King. As the Jews did again actually see Christ at his crucifixion, the seeing, here referred to, cannot merely refer to their beholding him with their eyes, and doubtless can only refer to their seeing him as their King. But it is claimed that as they will not thus see him till they shall say blessed is he that cometh in the name of the Lord, that consequently they will thus exclaim, and will thus see him.

There is, however, no assertion in the text, that they will again see Christ, or that they will thus bless those who come in his name. The most that can be made of it is, that if they shall thus bless the servants of God, they will again see Christ,—the same as, if they continue not in unbelief, they shall be grafted again into the good olive-tree. It thus depends upon their compliance with the condition of salvation. Christ had just pronounced the doom of that ungodly city, because they would not permit him to bless them as he desired. Therefore he says to them, "Behold your house is left unto you desolate." How long? till ye shall bless him that cometh in the name of the Lord. Peter presents the same conditions, Acts iii. 19, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." All who comply with these conditions will again see Christ as their Lord. And there will be a goodly number of the *literal* inhabitants of Jerusalem who will be thus blessed. To say nothing of all the Jews who have been converted since the days of the apostles, we have the 8000 who were converted at two occasions, and the multitude that sprang from Abraham, like the stars in the sky, and the sand on the sea-shore in multitude, who all died in faith, but who have the promise of coming up to reign with Christ on the throne of David for ever in the New Jerusalem. Thus, to say nothing of the Gentiles who have been grafted in, these multitudes of the old inhabitants of Jerusalem, with all of their race, who have since complied with the conditions, will rejoice at the coming of the Lord, and will again see Christ.

DEFERRING CHRIST'S COMING.—The only safe position is to be always looking, waiting, and in readiness for the event. Any theory that defers his coming to the future should be regarded with suspicion. It is in that the danger consists. To defer the Lord's coming two or three years, when he may come to-day, would render us liable to be overtaken as a thief. Watch ye therefore.

JUDAISM.—Since the "seventh month," the advocates of the theory of the return of the carnal Jews have aroused themselves, and are doing all they can to make proselytes to their faith from among the Adventists. This theory was fully canvassed, and exploded about 3 years since; and those who were familiar with it then, will know how to meet it now. But as there are multitudes who have embraced the doctrine of the Advent since that time, who are not familiar with the question, and are consequently in danger of being deceived by it, we shall again present, as opportunity offers, what we deem to be the Scriptural argument, so that those who may be assailed on this point may see the bearing of the Scriptures, and of the arguments which are adduced in its support.

To those who wish to examine the entire ques-

tion, we would recommend the perusal of Litch's *Judaism Overthrown*, Ward's *Holy Land*, Hawley's *Tabernacle Sermon*, and the *Jewish Restoration Disproved*, by D. Plumb.

The Shield.—No. 3.

The last No. of the first Volume is now published, and is ready for delivery. The following table of its contents will exhibit the various points respecting the doctrine of the resurrection, which are therein discussed.

ART. XV.—THE DOCTRINE OF THE RESURRECTION VINDICATED. A Review of "Anastasis,—or the Doctrine of the Resurrection of the Body, Rationally and Scripturally considered, by George Bush, Professor of Hebrew, New York City University."

"The Knowledge of Revelation is Progressive."
"The Argument from Reason."
New combination of particles, composing the dead body, between Death and the Resurrection.
Relation between the body that dies and the body that is raised.
"Distinction of Personal and Bodily Identity."
"The true Body of the Resurrection, as inferred by Reason."
"The Scriptural Argument."
"The Old Testament Doctrine of the Resurrection."
"Examination of Particular Passages."
The New Testament Doctrine of the Resurrection.
"The Resurrection of Christ."
"Examination of particular passages" in the New Testament.
"The Resurrection viewed in connection with the Judgment."
"The first Resurrection and the Judgment of the Dead."
"The Times of the Restitution of all things."
"Christ's Delivering up the Kingdom."
The Second Advent.

ART. XVI.—THE CONFLAGRATION OF THE HEAVENS AND EARTH. A Review of "The Millennium and New Jerusalem, by George Bush."
The Prophecy of Ezekiel, xl.—xlviii.
The Regeneration of the Earth by Fire.

LETTER FROM BROTHER H. HEYES.

BROTHER BLISS,—Was ever a greater error entertained by intelligent Christians, than that of the world's conversion previous to the second appearing of Jesus Christ? What does the Bible teach us should transpire on the earth before that event? The sway of four unholy kingdoms successively, down to the time when the Ancient of days shall appear on the seat of judgment—wars, famines, pestilences, and woes—persecution and tribulation of the people of God—the abounding of iniquity, and the development of a system of impiety, Satan's masterpiece, which would exist and prevail until destroyed by the brightness of the Lord's coming—unremitting warfare with the powers of darkness to be waged, until the destruction of the Man of Sin (which is effected by the stroke of Omnipotence and not by mortal agency)—hatred from the world to be looked for and endured by Christ's followers till released by death or the appearing of Jesus. All this is taught in God's holy word, and all this has been and is realized in the past history of the world, and God's true people. What do facts, present facts, occurring on every hand, show us? An indication of the conversion of mankind to the lovely and peaceable religion of Christ? No: the spread of Popery everywhere like a mighty rushing flood, threatening universal inundation, rank corruption festering and extending itself among the Protestant churches—discord and division, the sure evidence of weakness and decay, tearing each denomination to pieces—worldliness and stupor pervading pastors and flocks. The pulpit preaching of the day falls powerless at the feet of the hearers: the lukewarm, lukewarm remain, the formalist still hugs his ambition and his mammon, while the man-pleasing sermon drops gently upon his itching ear, the backslider sliding goes along, but too oft, we fear, in the blind leader's track—the sinner rushes heedlessly on to hell; the violated law dealing not out its thunders in his ears, as once it did from men claiming to be God's ministers; the retributions of the day of judgment are not ex-

hibited to his view as once they were; the subject of the certain and speedy second appearing of the Son of God in the clouds of heaven, coming with a recompense to the faithful, and to sweep away the wicked with the besom of destruction, is no longer the inspiring and soul-awakening theme of the preacher's discourse; and the glorious and life-giving doctrine of the resurrection, is past with a mere occasional allusion. Thus the salt has lost its savour, and barrenness and desolation every where are seen. "Ichabod, the glory is departed," seems inscribed on the Protestant temple door, and the cry from within is at last extorted. "My leanness! My leanness!" (see extracts from N. E. Puritan and N. Y. Evangelist in a late number of Advent Herald.) Again: witness the growing anarchy around us—the moral chaos the state of society begins to present; contrary elements in activity, and antagonistic principles in restless operation; confusion and dubiousness dimming the political horizon: men in power becoming the slaves of public sentiment, instead of the faithful administrators and enforcers of the laws, (and the people withal the sport of demagogues.) In short, a state of things threatening the overthrow of governmental authority. Again: look into the family circle; there we see parental discipline relaxed, children awing and controlling entire households. What is more astounding and awful than the corruption of youth! at five years of age they have the vocabulary of blasphemy at their tongues' end—rebuke them, and you are treated with insult and ridicule. When in Providence, R. I., last summer, I met a number of boys who were cursing and blaspheming. I asked one of them if he ever attended church? "Yes," he replied. "What church?" I inquired. "The third Baptist meeting house," he answered. "And do they tell you that the judgment is coming?" I further questioned. Oh, said he "they don't preach that doctrine there!" I leave you to judge of the reflections in my mind caused by this boy's answer. Would that the ear of every unfaithful preacher in the land rang with it, ere the loud thunders of the seventh angel's trumpet shall arouse them from their deadly slumbers! A Millennium indeed, brought about by such instrumentality as the sects and denominations of the age? How is it possible? Is there an union of denominations in the Missionary enterprise? No such thing. The Baptist labor to make the world Baptists. The Methodists, Methodist: The Episcopalians, Episcopalians. The Presbyterians, Presbyterians, (and we may add Papists, Papists, and these with some success.) Instead of union in the churches, what strife and division do we witness! Instead of universal love abounding, what rancour and bitterness are displayed! Instead of humility and meekness, what pride and emulation are exhibited! Such is the instrumentality. Hoping that some of both preachers and sincere professors may yet awake to see their true position, and act accordingly, I subscribe myself, dear brother, yours in the patience of Jesus.

HENRY HEYES.

P. S. Our brethren in this region appear rooted and grounded in the faith, and determined patiently to wait and to work until the Master comes. Nothing is more gratifying to me than to see the unrelaxing diligence manifested by many in the search of the living oracles.

H. H.

Ballston, N. Y. Feb. 14th, 1845.

LETTER FROM BROTHER W. P. BUTLER.

BROTHER HIMES.—The band of brethren here, are determined to hold fast the beginning of our confidence firm unto the end; knowing he is faithful who has promised, who also will perform. There has been an increase of in-

terest and spirituality in our meetings for a few weeks past. The spiritual presence of Jesus is certainly with us, while we soon expect his personal. I regret exceedingly the course many of our Advent brethren are pursuing, in what I call forcing scripture from its plain and proper bearing, for the purpose of fitting our present emergency. By such reasoning, we weaken (to every candid and reflecting opponent) the very position we undertake to defend. We have an abundance of sure and positive testimony, which cannot be overthrown, or if it can, it is yet to be done, which assures us that we are in the immediate vicinity of the glorious event for which we look. The morning is about to dawn. The glorious Sun of Righteousness is about to arise, which must be a desirable event to all who love light rather than darkness. Spring in perennial beauty is bursting in upon us, when the earth, blooming in all its Eden glory, shall be given to the saints of the Most High. May God hasten the day, and prepare us to enjoy its glory. Yours in hope.

Waterbury, Feb. 27th. 1845.

THE ADVENT HERALD.

BOSTON, MARCH 26, 1845.

B. M. HALL.—A long and piteous article which is being copied into other papers, has appeared in the Christian Advocate and Journal from one B. F. Hall, beseeching the Adventists to return, as time has proved that the day of the Lord is not at hand! If time has proved that the day of the Lord is afar off, it has proved the Bible false. The Bible teaches that it is *near* and that it *HASTETH GREATLY*.—We trust that no Bible Adventists will be turned away by the crocodile tears of any who say my Lord delayeth his coming. We cannot labor with those who shut this doctrine from their pulpits. With those who love the Lord's appearing, and love to hear and talk about his coming, we can have full fellowship. Let the churches show that they would love to have Christ come, and they will have no occasion to complain of our leaving them. Those who are importuned to "come back" are referred to another article.

A Mutual Conference.

In view of the present state of the Advent cause, and the vast responsibility resting upon us all at this crisis, it has been thought advisable, by brethren MILLER, LITCH, WHITING, JONES, COLE, HUTCHINSON, and others, to call a conference of the Second Advent lecturers and brethren who still adhere to the original Advent faith, as proclaimed by us to the world, for the last few years.

The object of this meeting will not be for controversy on points of doctrine, or on questions of doubtful disputation, but to strengthen one another in the faith of the Advent at the door, and to consult on the best mode of unitedly carrying forward our work, in comforting and preparing the Advent congregations among us for the speedy coming of the Lord; and also to unite our efforts for the conversion and salvation of sinners. Our time is precious, and should be employed to the best advantage, so that we may give account to our Judge, at his appearing.

We cordially invite all the Advent lecturers, who approve of the object of the proposed Conference, to unite with us in its deliberations. Each of the Advent congregations, also, are invited to send one or two brethren, to consult with us. The meeting will be a voluntary one and all who unite in it will feel the importance of unity of action, in all that concerns our spiritual welfare.

The Conference will commence, if time continue, and Providence permit, the last Tuesday in April, in Albany, N. Y., or its vicinity, as that will be the most convenient location for all to attend. Due notice, however, will be given of the place.

Addresses are expected from brethren Miller, Galusha, Whiting, and others.

Caution Extra.

As there are individuals passing from place to place through the country, who profess to stand on the position which I have taken, as well as some who differ from me, who do not always speak the exact truth when their particular designs are to be accomplished; and as I have been imposed upon by their representation of the views and practices of others for whom I feel great respect, so they may make similar representations in reference to myself, I therefore wish that all my brethren and friends, who may consider my name worth referring to at all, to believe no report of my views but what I have written. I stand on that position, and have no changes to confess. Believe no other report from any quarter. *I make no exception.*

But I have no faith in any other outward baptism but baptism "into the death of Christ;" I have nothing to do with ordination to proclaim "a third covenant," or new dispensation; I have no faith in the reported miracles and visions of those who are doing these things, for I know that similar and more marvellous things are frequently done by the power of Mesmerism. I have nothing to do with "feetwashing" or kissing, as acts of religious worship, I have nothing to do in denouncing or dooming those who differ from me. I have no faith in any spiritual test but this, "*ye shall know them by their fruits*;" others may think they have enough of "the spirit" to discern who are right or wrong by *feeling*, I want no other spirit but that which leads me to try every man, and every position by the word of God. Finally; I know those are wrong who believe in, or claim these things, however sincere they may be, because they lead us *away from the word of God*. I stand on that and nothing else. I am glad of any help to understand it; but I earnestly beg that God will permit nothing to seduce me from his word.

A. HALE.

We have been tried in almost every other form, perhaps God will try us now as he did the prophet of old, see 1 Kings xiii. 8—26. God is jealous of his truth.

[Will the Hope of Israel copy.]

Warning to Adventists.

It has become necessary to warn the brethren every where against Israel Dammion, and John Moody, two married men, and Miss Dorinda Baker, who are travelling in company to various places, teaching disgusting extravagancies. They call themselves Adventists, and thus many are imposed upon by them. And while no one has been able to prove anything against their moral character, we are satisfied that they are under a mesmeric influence, though they may be unaware of it. This Mr. Dammion is the one whose trial in Maine has been reported in all the papers. We repudiate all these notions of public feet-washings, embracings, kissings, &c. &c. Adventists have nothing to do with any of these things, as religious exercises; and wherever they are practiced, there is certainly fanaticism.

LETTER FROM BROTHER I. E. JONES.

BROTHER BLISS.—I am unable to express the pleasure I have received in reading the third number of the Advent Shield. I very much misjudge, if this does not prove a rich entertainment and solid benefit to all of its readers, who are cherishing the Hope of Israel. You have been enabled to pour the steady blazing sunlight of the infallible Word around "that blessed hope," which for six thousand years has made the martyr "sing amid the fires, and smile upon the rack," and which your opponent admits is soon to be consummated. May God be praised. And may you, my dear brother, be rewarded for your labors of love.

Boston, March 20th, 1845.

FOREIGN NEWS.

SYRIA.—The latest accounts from Beyrout give a melancholy account of the state of the Le-nus. The exasperation of the Christians who are forced to bend under the yoke of the Druses, has reached such a point that it begins to inspire the greatest alarm. The most experienced and most moderate men of the country, as well as the English consuls, are of opinion, even should the last resolution of the Divan be carried into execution—by having recourse to the troops who are in the country in sufficient numbers—that all would have to be commenced again, because the moment the Porte should withdraw its forces from the mountain, it would undoubtedly become the theatre of a frightful guerilla between the Christians and the Druses.

CIRCASSIA.—The Gazete of Silesia announces that the Russian Government is making immense preparations for the spring campaign in the Caucasus, and that Count de Nesselrode has obtained from the English Government the most positive assurances that all possible means shall be taken to prevent assistance being received by the rebels (as the Circassians are called, though they never paid, and never owed allegiance to Russia,) from England. More shame for the English Government if this be true. The apathy shown toward these gallant mountaineers in their struggle with their ruthless assailant is a blot on the free nations of Europe, only surpassed in ignominy by the abandonment of unhappy Poland.

SOUTH DANVERS, MASS. Bro. P. W. Plummer writes:—Advent brethren here are "few and far between," but firm in the faith once delivered to the saints. We hail with joy the arrival of the Herald, it is like "cold water to a thirsty soul." It is just what we need in this waiting, watching, trying time, when God's people are everywhere spoken against, and pure and undefiled religion is unpopular. Yours, patiently waiting for Jesus.

March 4th, 1845.

P. W. PLUMMER.

Letters and Receipts to March 22.

John Pindar \$1 pd to end v 8; L. Waldon \$1 pd to 225 in v 10; F Robins \$1 25c pd to 201 in v 9; S W Randall 50c pd to 215 in v 9; J Plaisted \$2 25c pd to 202 in v 9; A Gamsay \$2 pd to end v 9; E Witherille \$1 pd to middle v 9; D W Perry \$1 pd to end v 8; John Clay \$1 pd to end v 8; Miss Blackington \$1 pd to 225 in v 10; Dr Larkin \$1 pd to 225 in v 10; E Snowe \$1 pd to 244 in v 10; F Winsor \$1 pd to end v 8; T H Ewins \$1 50c pd to 202 in v 9; Miss P Blake 50c pd to middle v 9; S N Davis \$2 pd to end v 6; Lucy Fisher \$1 pd to end v 8; L Lord \$1 pd to end v 9; W Hackling \$1 pd to end v 8; J P Nickerson 82c pd to 200 in v 9; J H Greenwood \$2 pd to end v 9; John Knowlin \$1 pd to end v 9; Wm Lawrence \$1 pd to end v 9; E McLeod \$2 pd to end v 9; J Schlager \$1 pd to end v 8; Rev S Fletcher \$1 pd to end v 9; B Dodge 87c pd to 202 in v 9; E Bradley \$1 pd to 218 in v 9; L Wiswell \$1 pd to end v 10; J E Stevens \$1 pd to end v 8; D Wiggins \$1 pd to end v 9; Wm Barron \$1 pd to end v 9; R Emery \$1 50c pd to middle v 9; L McElroy \$1 pd to end v 9; Angelina Bennett \$1 pd to end v 9; J McElwaine \$2 pd to end v 7; Miss Lunt \$1 pd to 206 in v 9; W C Pratt \$1 pd to end v 8; D Claflin \$1 pd to 178 in v 8; E B Crandall \$2 pd to end v 4; D Farnsworth \$1 pd to end v 9; J Fowler \$1 pd to end v 8; S Osgood \$1 pd to end v 8.

H C Hopkins; E Bellows; pm Hyde Park Vt.; pm Whitefield N H; pm Pittsfield N H; J Wostenholme Jr; L Boutwell; DF Weiberbee; T M Preble; T J Carleton; A J Williamson; pm Lawrenceville N Y; pm Holliston Ms.; pm Monroe Me; J V Himes; A Sherwin, books sent; George S Samson; T J Carleton; P Herring, where is your paper sent now? pm New York; E McLeod \$4; pm Vienna Vt; R Hutchinson; L Dudley \$8; pm Pleasant Hill S C; A Spoor; Peter Johnson \$8, \$5 previous; R T Rust \$2 25c, we shall make all right!

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 8.

Boston, Wednesday, April 2, 1845.

WHOLE NO. 204.

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DOW & JACKSON, PRINTERS.

The following Hymn is taken from the British Wesleyan Hymn Book. I have never seen it in any American collection. It contains Adventism enough to have a corner in the *Herald*, or a place in the Harp.

I know that my Redeemer lives;
He lives, and on the earth shall stand;
And though to worms my flesh he gives,
My dust lies number'd in his hand.

In this re-animated clay,
I surely shall behold him near;
Shall see Him in the latter day,
In all his majesty appear.

I feel what then shall raise me up,
The eternal Spirit lives in me;
This is my confidence and hope,
That God I face to face shall see.

Mine own, and not another's eyes,
The King shall in his beauty view;
I shall from him receive the prize,
The starry crown to victors due.

R. HUTCHINSON.

Waterloo, Canada East, March, 8th 1845.

Letter from Wm. Miller.

NOTICE OF SHIELD NO. III.

DEAR BROTHER HIMES:—I thank you for sending me the sheets of "Anastasis," by Prof. Bush; and also for "The Advent Shield," containing a review of the same, by S. Bliss. After reading both sides of the question, my heart was drawn out with great gratitude to God, that he had given us, in our brother Bliss, a champion so able to meet and combat the arguments presented by the learned professor against the literal resurrection of the body. Professor Bush has seemingly done all that a mortal man could do to overthrow this pillar in the Christian faith, and has labored worthy of a better cause; he has used the language of a gentleman and a scholar, and many of his arguments are plausible and well calculated to mislead, in my humble opinion, the superficial reader of the Bible, and distract and perplex the minds of the unwary; yet I think this review has fairly met "Anastasis" on every point, has demolished his su-

perstructure, stone by stone, and has laid it all even in the dust. And it is praiseworthy in the author of the review, that he has treated his friend, Professor Bush, like a gentleman and a Christian. He has shown no bigotry; he has dealt out no insinuations, or sly stabs; he shows no sectarianism, but he has boldly come out into an open field-fight, has dealt out blow for blow, and has, in my opinion, demolished the Professor's arguments so completely, that there is not enough left to found an hypothesis upon.

I am somewhat astonished, that among the several sects and nominal churches, and the multiplicity of learned men among them, not one among them all is found valiant and bold enough to meet the challenge of this Goliath of Gath. They must know that the views of Professor Bush have carried away not only the cap stone, but the foundation of the hope, on which these sects and churches have been built for ages. Some at least of the most discerning ones in these sects have admitted it, and seeing the dilemma into which they had fallen, that they must either become Adventists, or join Professor Bush in his views of the resurrection, or a third of their perfect hatred to Millerism, have capitulated to the Professor, and have yielded up all their former views of the sects and churches to get rid of a judgment day and the second advent of Jesus Christ. This appears to me to be the situation in which the world stood, at the very moment when "Anastasis" appeared before the public; and the Professor must have seen this, and have known what the effect would of course be, or his challenge would never have appeared in print; he therefore had no fears of meeting his associates in the contest.

It is also equally evident, that the Professor had his eye on the Adventists, although he keeps as dark as possible, and studies hard to make little or no allusion to our views; but whether through contempt or otherwise, it is not my province to determine. One thing the Professor must know, i. e., that his theory is the truth, or that the Adventists have it. There can be no middle ground. The Kingdom of God, in its King, territory, subjects, &c., are all etherial, spiritual, and immaterial; or they are local, real, tangible, corporeal and glorious. If the former is true, then the Professor's theory is the only rational one I have ever seen on that side of the subject; and I think he may well challenge all Christendom to meet his arguments on that side of the question. But if materiality is in any sense contained in a future state, if the territory is material, and local, then the King and subjects must be similar. If Christ has a material body glorified, then all his saints must and will have the same, and the advent theory, as presented by brother Bliss in his argument for a literal resurrection, is the true scriptural theory of the future state. This the Professor will understand; and the question resolves itself into this one point.—Is the future a material or an immaterial state? I know the Professor must have a hard row to hoe, as the farmer would say; for he nor any other person can conceive of

any being, agent, or thing, without form or materiality. As well might we undertake to designate the air which passed through the lungs of a distant relative, days past, from the surrounding atmosphere, as to comprehend an immaterial person. But I think, if I may be a judge of Professor Bush's discernment, he will not dispise the poor Adventists, or all of them at least; for if brother Bliss has not fairly obtained a victory over him, I am no judge; and I think all candid readers must and will acknowledge the same. I could not but notice that in many cases the reviewer has used the Professor's own weapons against him: this shows the weakness of the side of the question the Professor has chosen; for no one will dispute his talents to establish any just cause he may wish to support. I will give one instance among the many, where the weakness of the Professor is fairly discovered. He lays it down as a rule that the inspired writers of the New Testament are the expositors of the Old; and then, to accommodate his theory, if he can by any means make the Old Testament speak his sentiments, he disregards the expositions of the inspired apostles, which plainly, as he more than once acknowledges, contradict his theory; and so vice versa.

I wonder why the writer of "Anastasis" did not convince himself when he was, so many times, put to the utmost stretch of ingenuity to do away with the plain simple narrative, as in the case of the resurrection of Jesus Christ. No mortal being can for a moment rationally suppose that Christ's resurrection was, as according to the Professor's theory, the elimination of the spirit from the body at death; for it is no where intimated that he would rise until the third day, and he certainly did die and gave up the ghost while on the cross. If Professor Bush should take the ground that the resurrection was not until the spirit had ascended to God, he must still be in a dilemma; for the angel told the woman he had risen, and afterwards, Christ told Mary he had not yet ascended to God. So that, taking any ground the Professor may choose, he is driven into inconsistencies, without any possibility of escape. I do hope he may see the error of spiritualizing, and learn that the simple naked literal truth of God will do more execution than all the philosophy and sophistry of the spiritual view can accomplish, although directed by the most cultivated intellect. I do believe that if brother Bush would but consent to admit that his philosophy is fairly conquered by the scriptures, he would be entitled to, and obtain the respect of all sensible and honest men. But, with his standing in the community, pride of opinion is often a great obstacle in the way of a clear vision. Yet I think the review will be of great utility among the children of God; who can be persuaded to read; and many may learn the Advent faith, who, otherwise, might be kept in ignorance of the principles we cherish and believe. We shall now learn the honesty and views of the clergy in our several sects; for they have professed to their people that they believe in a judgment day, and the resurrection of the body: if so,

we hope they will see the light and preach it; for it is as evident as the sun, that one of these two theories is the truth; for no others, that I have ever seen, are consistent with themselves.

And, as the question has been fairly discussed by these brethren, no one need plead ignorance on this important subject. The people generally ought and will obtain light, and if pastors are honest, they will give it them. But if they refuse, they must expect to receive the condemnation of evil servants, whatever may be their standing in the eyes of the world. The time is come when the people must, and will have light on the question, whether the resurrection and advent are to be literal and personal, or spiritual and ethereal. I remain as ever, looking for the personal coming and kingdom of Jesus Christ. WM. MILLER.

Low Hampton, March 24th, 1845.

LETTER FROM BRO. N. BILLINGS.

DEAR BRO. BLISS:—With your permission, I wish to address a few lines "to those of like precious faith with us, through the righteousness of God, and our Savior Jesus Christ."

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." As we are yet in this unfriendly world, disappointed in not seeing our beloved Lord and Savior, it appears to me that it will be well for us to speak often one to another, to encourage each other on our pilgrimage to the promised land. True it is, that we are despised as the offscouring of all things by the men of this generation, and while they tauntingly enquire of us, Where is the Lord thy God? we shall do well to "consider him who endured such contradictions of sinners against himself, lest we be wearied and faint in our minds." And while we are covered with contumely and reproach by the scornful of our "blessed hope," let us remember the words of our Lord and Master, who said "blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets that were before you. Let us call to mind this saying of the apostle,—“Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing had happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters. Yet if any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf.” If we suffer with Christ, we shall also reign with him. We have been disappointed in not seeing our blessed Lord, and are left to wait and watch a little longer; but I think we shall soon be relieved. Our Lord will come and gather his faithful followers into his everlasting kingdom: then the warfare will be ended, and faith be swallowed up in sight. Till then, let us be clad with the whole armour of God, and having done all, may we be permitted to stand before the Son of Man.

It has been my privilege within a few weeks past to visit our brethren in the towns of Westboro', Northboro', Holliston, Wrentham, Attleboro', Lynn, and South Reading, Mass., and have enjoyed precious seasons with them. I have found them generally firm in the faith, and looking for the blessed hope, and glorious appearing of the great God and our Savior Jesus Christ. Yours in waiting.

Boston, March 19th, 1845.

LETTER FROM BROTHER G. W. CLEMENT.

DEAR BRETHREN.—While reading, in a recent No. of the "Herald," an account of the persecution at the north, as related by brother Caldwell, and of the obvious cause of its increase and atrocity as being attributable to such as are constantly and violently harping against the little despised bands, who are looking for their Lord, thereby "strengthening the hands of the wicked," I was forcibly struck with the undeniable coincidence existing between the spirit of enmity that rages now against the adherents to the blessed hope of soon seeing Jesus, and that exhibited towards Him, and his immediate followers, both before, and directly after his ascension to his Father. To bring the resemblance within the reach of plain inference, we will glance at the case of Saul of Tarsus, and the probable incentives, that led him to start in his expedition to exterminate Christianity. We may safely conclude notwithstanding he was himself "exceedingly zealous" of the law, the study of which it seems he had just completed, that he consulted with some of the chief Priests, better acquainted than himself with the heretics to be put down; for we learn that he received his authority from them. "What are they?" enquires the young Pharisee.—"They are disorganizers, who hold to no regular order, and are breaking up our churches," answers one of the Priests, "and wherever their doctrine prevails, the son dishonoreth his father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law, and a man's foes are they of his own household." "They are fanatics and enthusiasts," says another, "and maintain opinions too absurd to be refuted." "Their doctrine makes a tumult among the people," adds a third, who had perhaps lent his own influence to the mob in suppressing the preaching of a doctrine he could not confront by argument, and who did not seem to see the monstrous injustice of charging the guilt of a mob upon its bleeding victims. "They are traitors against human laws, and will cause the Romans to come and take away both our place and nation," rejoined the fourth, who enjoyed a fat office by seeking the favor of the multitude. "Nor is the character of their leaders," adds another, "better than their doctrine." Matthew the Publican, you know, was a receiver of customs, and was one of the greatest speculators in all Galilee—I am greatly mistaken, if it is not his object to get money now, more than anything else. Can such a man advocate the truth? "Another acknowledged leader," continued a fifth, "is a perjurer, who once disavowed these heretics under an oath." "This same Peter," adds a sixth, "uses the most persecuting epithets the Hebrew language can furnish. He calls us murderers!" "Their professed Head and Founder was always offensive to the people" says the seventh. "It is in evidence," says the eighth, "that he threatened to destroy the temple of our holy religion." "And worse than that, he called our most venerable men and purest pharisees hypocrites, and was a real persecutor of our church members," says the ninth. "Nay," says the tenth, "his projects of destruction were boundless. It is in evidence that he threatened to kindle a fire upon the earth. His very words were taken down. What will it if it be already kindled?" "You have scarcely touched upon one half of the absurdities of that Nazarine and those who follow his precepts, said another; "why he called that old dreamer, DANIEL, a prophet. And you very well know that he set the time of the coming of Messiah, and that Jesus himself claimed the Messiahship! while we look for one whose kingdom is of this world, and whose triumphant reign as an earthly or spirit-

ual Prince, will make up a kind of temporal millennium; and were it not for the pernicious doctrine of that impostor, we should enjoy a comfortable one even now." "Ah," said the twelfth, and what is worse still, he also styled Jonah a prophet, and you will recollect that he preached the Time to the people of Ninevah, that they should be destroyed, and it went by. So he tolerated, as a Prophet of the Lord, one who did not preach the truth." "He also encouraged people to poverty by telling them not to lay up treasure on earth; and we Jews love riches, you know; besides that, he even went so far as to approbate people in squandering their property, for he approved of the "uncalled for" and rash act of Mary in wasting, at least, three hundred pence worth of ointment on his own feet, to the great vexation of Judas." "For my part, says one, who had remained mostly silent, I have no doubt but the Lord is with us;" while another shouts to the extremity of his voice, "I know the spirit of the Lord is with us, and we are not obliged to go to the fanatics to ascertain this fact, nor join them either." Then, we may suppose, follows a quick succession of other charges, such as malice can at any time pick up, blacker, if possible, though less authentic. Such probably was the information on which Saul founded his opinion of the character of the primitive Christians. As he considered the standing of his informers, men venerable for their age—men of tried character and high ecclesiastical preferment—could he doubt the justice of their allegations against the Christians? No, he takes it for granted that he has obtained a true and sufficient cause for the awful threatenings he was about to pour upon the devoted heads of the "little flock" of the Lord. He receives his commission, and withdraws; not for the purpose of robbing them of their money, but to take from them, by violence, a right far dearer than money—the right of promulgating their religious opinions, and of complying with the duties of their consciences toward God and their fellowmen. How is it in the case of such at the present day, as are leveling their railing artillery at the poor despised company who are looking for the speedy return of Jesus? How is it in the case of the rabble, who violently and inhumanly assault, those who are willing to be accounted as fools, as strangers and pilgrims here, if they may but win an inheritance in the "new earth?" Are they not influenced by a similar hostility, in their opposition to the Advent doctrine—a doctrine firmly established in the face and eyes of prejudice, with that which actuated the Priests and their supporters in their opposition to the Savior and his little band of followers, more than 1800 years ago? Yea, verily—the spirit of persecution is always the same. It renders hatred desperate. It is the atmosphere in which tyrants draw their breath.

G. W. C.

Landaff, March, 1845.

LETTER FROM BROTHER E. WALKER.

DEAR BROTHER HINES.—I have felt myself called upon, for some time, to speak to the dear brethren of like precious faith through the "Herald,"—a welcome weekly messenger; and it has become like "a burning fire shut up in my bones, until I am weary with forbearing." "For I heard the defaming of many, fear on every side; report, say they, and we will report it." I feel to greet all the holy brethren with the end of the commandment, for it affords me great joy to hear of your steadfastness, that you are not easily moved away from the hope of soon seeing him that is invisible, when the everlasting doors shall be lifted up, and the King of Glory shall come in.

As I am continually hearing of your trials, of cruel mockings, partly while you were

made a gazing stock both by reproaches and afflictions; and partly, while you became companions of them that were so used, I feel that ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come, will come, and will not tarry. But let us remember that the just shall live by faith, and if any man draw back, my soul shall have no pleasure in him. You have cause to rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, you may be glad also with exceeding joy. 1st Peter iv. 13. It therefore becomes necessary that our faith should be tried, that God in all things should be glorified. It has fallen to my lot to have my name cast out as evil from the Baptist church, of which I had been a member for many years: being maligned and falsely accused by its members. But during the time of my connection with the church, there never was the least ought layd to my charge; and although enduring such treatment was like passing through the furnace, yet I was brought to realize such light and joy as I never knew before. It has also proved the means of greater faith in the near approach of our coming King: when he shall come to be glorified in his saints, and to be admired in all them that believe. Wherefore dear brethren, I can sympathize with you in all your trials. While you have the ungodly to meet with in high places as well as in low, I can truly bid you God speed.

I have recently been called to mourn on account of the most painful bereavement of the dear companion of my joys and sorrows, who was called to exchange worlds, Nov. 10th 1844, in the full triumph of faith and joy; also four children, who, all of whom died in a little more than three weeks time with the canker-rash, leaving the full assurance of a blessed immortality. And also on the 17th of Feb. my dear mother, aged 84 years, departed this life by a paralytic affection, with good evidence of her acceptance with Christ. As I am now left under circumstances that calls for Christian sympathy, I hope they will not be unmindful of me in their prayers. And if any come this way, they will find a hearty and welcome reception by one that is waiting for the consolation of Israel. Yours in looking for that blessed hope of soon seeing the King in his beauty.

EPHRAIM WALKER.

Becket, March 3d, 1845.

P. S. I hope the brethren will be exceedingly careful how they strive about words to no profit, to the subverting of the hearers. 2nd. Tim. ii. 14.

LETTER FROM BROTHER L. KIMBALL.

DEAR BROTHER HIMES.—With deep and thrilling interest do I watch the developments of the present times. That deliverance is right at the very door, I have no doubt. And I am expecting the Lord will come between this and the first of May next. That the coming of the Lord is right about here, is demonstrated to my mind. But the foundation of my faith for the coming of the Lord this Spring, is this, viz. 1. That evidently the 6000 years from creation will terminate with the present Jewish year; * together with the prophetic periods. 2. That the seventh month movement was the antitype of the jubilee trump, which was blown on the 10th day of the seventh month of the forty-ninth year, as a trump of notice, preparatory to the Jubilee. They were to hallow the fiftieth year, and neither to sow nor reap. It was a Sabbath. The trump was to notify them that the year of jubilee or release, was about to be ushered in, and of course must precede the jubilee.

3. The seventh movement was the second

message or invitation to come to supper. See Luke xiv. 16—24. The last message is now being borne to those in the "highways and hedges." 4. The seventh month movement, I can understand in no other light than a fulfillment of Matt. xxv. 6. That movement bears all the marks that the parable authorizes us to expect.† And for another fulfillment I cannot look. To take the position, as some do, that the movement was mesmerism, delusion, &c., I dare not, I cannot. That we were mistaken, and of course disappointed, in looking for the Lord at that period, is true. We had our eye upon the event, the coming of Christ in the clouds of heaven; so that enquiring after the time, when we saw a point around which evidence clustered, we looked for the Lord there, and proclaimed it accordingly. Having our eye upon that event, all the evidence we found touching time, we hitched right on to that event, hence our disappointment, yet it was the fulfilment of scripture, as has repeatedly been shown.

Occupying, then, the point that we do, I look back upon the road we have traveled, and it looks so plain and straight, that I cannot doubt that we are in the right way. I find marked on my chart, every sign and point we have passed yet. And it looks to me that we shall soon enter the port.

That the door of mercy is closed, I do not believe. It is incurring a responsibility I dare not, for finite frail man to stand up and say to his fellow men, "the door of mercy is closed—you cannot be saved;" and such an opinion, too, based upon mere inferential evidence, and human conjecture. Christ says, Rev. iii. 3, "Behold, I have set before thee an open door, and no man can shut it." Well, we will not try. But "when He riseth up and shutteth the door, then no man can open it." When the door of mercy is closed, I believe the doom of every one is eternally fixed. It will then be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." O how important that we improve these last lingering moments of time, not in "envying and strife, which produces confusion and every evil work," (James iii. 16.) but in securing our own, and the salvation of those around us. May God grant us to know and do his will. Yours in hope of speedy deliverance.

Waterbury, Vt. March 10th, 1845.

* In relation to the 6000 years, it should be remembered that we have no data by which we can calculate their termination in any definite year. The best that we can do, is to arrive within a few years, as there are several periods—the length of Samuel's reign, &c. which are not given in years, and the length of which we can only estimate. But while we cannot know their exact termination, we have so much evidence, that no man can disprove that we are not at their very termination.

† Did all those virgins arise, while in England, none arose, and in this country many did not?

THE TIME NOT THE ESSENTIAL DIFFERENCE BETWEEN US AND OUR OPPONENTS.

We are substantially agreed on the time. This statement may be startling to some; but it is no more startling than true. The opponents say that the Millennium comes about the present time. The Adventists say the same. Hence there is an agreement, on the whole, as to time. A minister of high standing in this Province, gave it as his view, a little more than a year ago, that the Millennium

began in 1836. In 1843 I heard a Methodist minister in Montreal deliver a sermon against "Millerism;" he said "The glorious reign is just upon us!" I am informed that a congregational minister of the same city is now lecturing on the Millennium, and says that it will commence next year!

What is the essential difference? Our opponents say that the Millennium will be produced by the preaching of the gospel, the restoration of the Jews, and the conversion of the world. We contend that it will be introduced by the Second Advent of Christ, and the resurrection of the just. Or in other words, they expect the triumph of the church in the mortal state, and without Christ; we, in the immortal state, and with Christ. "They lived and reign with Christ a thousand years."

P. S. DEAR BROTHER HIMES.—I have just finished a visit to the Advent churches in Berkshire, Montgomery, and Richford, Vt. I find in them much to praise, and nothing to condemn. My soul has been refreshed with these precious brethren. I was honored with having an aged brother to hear me, who, in England, sat under the Apostolic ministry of the immortal Wesley. He told me that he is "waiting for the kingdom of God." I should like to have visited Waterbury, according to request, but I am unable at present. I return to Canada to day. If brother Mansfield shall possess the extract of a letter from P. H. Gosse, Esq., of London, which I put into his hand when I left Toronto,—I mean the one in relation to the Ottoman Empire, I wish he would send it to brother Bliss. Yours.

R. HUTCHINSON.

Richford, Vt., March 13th, 1845.

LETTER FROM SISTER WHITE.

BROTHER BLISS.—In a letter to me from the Baptist church in Kingston, Mass., of which my husband was the former pastor, the following questions were propounded, which, with my reply, are at your service.

A. R. WHITE.

North Attleboro, March, 1845.

1st. Do you fellowship this church as a church of Christ?

2d. Do you wish your name to stand as one of its members?

FRIEND H. — With much pleasure I received your polite note this morning, as it may decide a question, which, through mutual neglect, perhaps, has been too long delayed. A sense of duty has repeatedly impelled me to write my views to the church, but as often has a full heart persuaded me to postpone the subject till a personal interview.

My expectations of this have not been realized, and I hasten to comply with your request. The stand which the "churches" have taken against Adventists and the doctrines they maintain, looks to me precisely parallel with that of the Jews in our Savior's day, with regard to the Messiahship of Christ. They were outwardly more circumspect, than perhaps any body of professing Christians at the present day, so that our Savior called them beautiful; they also looked for a Messiah, and expected him about that time, but Jesus did not suit their carnal ideas, and they rejected him as the Messiah. Just as much do I think the "churches" of the present day have rejected him in his second advent. When the doors of your church were shut against the Advent doctrine, I felt that my Savior was just as much turned out of doors as ever he was by the Pharisees. Did God approve their religious observances, however strict their rigid conformity to the law, or their faith in an expected Messiah, while they rejected his Son from heaven? On the contrary, upon

them did our Savior denounce his severest woes. Nor did their blindness to his real character excuse them, but he, himself declares it was their sin. With the flood of light which now streams upon the sacred pages, I irresistibly conclude the churches generally to be in the same position. I am therefore constrained to answer your questions in the negative. If any of your number have ignorantly thus pierced the Savior afresh, may his prayer be applied to them, "Father, forgive them, they know not what they do." The prayer of my heart has often arisen, O spare these dear lambs from the jaws of the devourer. If what I have written may seem severe, it is, to my view, but the severity of truth, for I can feelingly affirm, that not one hard feeling has been cherished towards your body, but my heart has yearned over them with a deep desire that they all might walk in the ways of truth.

But I humbly trust that Jesus is my best friend, and if I must leave all others to follow him, I trust I shall be enabled to do it, and if need be, through evil as well as good report, that I may, though unworthy, attain through his merits, to that inheritance, prepared for the meek.

A. R. W.

North Attleboro, Feb. 22, 1845.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, APRIL 2, 1845.

The Eternity of Christ's Kingdom.

An insuperable difficulty in the way of the restoration of the Carnal Jews to Palestine, is the eternity of Christ's kingdom, which commences with the millennial age.

It is claimed that at the sounding of the seventh trumpet, when the kingdom of Christ shall be established literally on the earth; that the natural Jews, in a mortal and probationary state, will participate in it and be subjects of Christ, who as their king will sit upon the throne of David forever; and that at the end of the 1000 yrs this ear h is to become the hell of the wicked. But as the Scriptures teach that the kingdom of Christ will be on the earth, under the whole heaven forever, it follows that it cannot thus terminate at the end of 1000 years from its commencement. And as the Scriptures which are adduced in support of the theory of the Jews' return positively affirm that those who are restored will possess the land forever, it cannot be a probationary state that will continue only 1000 years.

According to the original compact which God made with Abraham, he and his seed are to inherit the land of Canaan for an EVERLASTING possession: it was to be given to them FOR EVER, which is literally, "Eternally, to perpetuity, during everlasting continuance."—Webster.

Thus Isaiah says that Christ is to reign over Israel for ever—ix. 7; and the angel said to Mary, Luke i. 32, 33, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." The advocates of the Jews' return contend that these promises cannot be literally fulfilled unless the carnal Jews occupy the land of Palestine another thousand years. We however contend that they cannot be literally fulfilled unless the subjects of these prophecies inherit the land for ever.

But, says the objector, for ever does not mean for ever. Indeed! and pray what part, or how much of for ever does it mean? Why, says the objector, it means as long as that, to which it is applied,

endures; and when it says the earth will abide for ever, it means as long as the earth lasts. Indeed! and does not everything, according to that rule, continue forever?—does not everything last as long as it does last? O, but, says the objector, "the words eternal, everlasting, for ever, are sometimes taken for a long time, and are not always to be understood strictly literal,—as the everlasting hills." Admitted; that is all true; but we are now talking to those who call themselves literalists, and we do not expect they will attempt to evade the question at issue by denying that these terms are sometimes to be understood literally. We admit that these, as well as all other terms, are sometimes used in a subordinate sense; but it does not therefore follow that they are never to be used in a literal sense. But the eternity of Israel's inheritance does not depend for proof upon these alone, but is also sustained by others which are direct and positive. We will consider a few of the texts that relate to the restoration of Israel, Christ's kingdom, and the inheritance of the earth.

We read in Isaiah lx. 18—22, one of the proof texts of Israel's restoration, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be thine everlasting light, and thy God thy glory; thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one—[we are only a little one in this age—] shall become a thousand—[by the resurrection from the dead of the multitude like the sand on the sea-shore—], and a small one a strong nation: I the Lord will hasten it in his time."

Isaiah ix. 6, 7.—"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father,—[or the Father of the everlasting age—], The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this."

Isaiah xlv. 17, 18.—"But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens, God himself that formed the earth, and made it, he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord and there is none else."

Isaiah lxxv. 18—20. "Be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence and infant of days," &c.

Isaiah lxvi. 22.—"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

Psalms xxxvii. 11, 18, 22, 27, 29.—"The meek shall inherit the earth, and shall delight themselves in the abundance of peace." "The Lord knoweth the days of the upright: and their inheritance shall be for ever." "For such as be blessed of him shall

inherit the earth; and they that be cursed of him shall be cut off." "Depart from evil, and do good; and dwell for evermore." "The righteous shall inherit the land, and dwell therein for ever."

Deut. iv. 40.—"Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee for ever."

Jer. xxxi. 31—37, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; (which my covenant they broke, although I was an husband unto them, saith the Lord;) but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and I will write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them even to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name; if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever."

Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord."

Ezek. xxxvii. 25—28, "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children, for ever—[for parents, children, and children's children, will alike be raised from the dead, so that men will thus be multiplied upon the land, when their graves are opened and the whole house of Israel come up out of their graves, see verses 11—14—]; and my servant DAVID shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place and multiply them—[by the resurrection of the whole house of Israel—], and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them—[Rev. xxi. 3, shows that this is the new earth—]; yea, I will be their God, and they shall be my people. And the heathen—[See Rev. xx. 5, 8, and xxii. 15—] shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

Daniel ii. 35, 44.—"And the stone that smote the image became a great mountain, and filled the whole earth." "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Daniel vii. 14, 18, 27.—"And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "But the saints of the

Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."—
"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Daniel xii. 3.—"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

Joel iii. 20.—"But Judah shall dwell for ever, and Jerusalem from generation to generation,"—another Hebraism expressing eternal duration."

Amos ix. 14, 15.—"And I will bring the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord God."

Matt. v. 5.—"Blessed are the meek; for they shall inherit the earth."

Mark x. 30.—"But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world [or age] to come eternal life."

Rom. iv. 13.—"For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

Hebrews ix. 15.—"And for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

Hebrews xi. 8.—"By faith Abraham, when he was called to remove into a place which he should afterwards receive for an inheritance, obeyed."

Rev. xxii. 5.—"And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

2 Samuel vii. 16.—"Thy house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

Luke i. 32, 33.—"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

Hebrews i. 8.—"To the Son he saith, Thy throne, O God, is for ever and ever."

Rev. i. 5, 6.—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever."

Rev. v. 13.—"Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Rev. xi. 15.—"The kingdoms of this world have become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever."

Psalms lxxviii. 69.—"And he built his sanctuary like high palaces, like the earth which he hath established for ever."

Psalms cxv. 16.—"The heaven, even the heavens are the Lord's: but the earth hath he given to the children of men."

Eccles. i. 4.—"One generation passeth away, and another generation cometh: but the earth abideth for ever."

Psalms civ. 5.—"Who laid the foundations of the earth, that it should not be removed for ever."

As Professor Bush says, "there is no language more expressive," than that which denotes the eternity of the duration of the earth, of its possession by the saints, of the duration of Israel's inheritance, and of the kingdom of Christ on the earth. No prophecy carries us beyond this. And consequently these promises can never be fulfilled in a limited period of 1000 years. Nor can that which is to have no end, be annihilated in a thousand years from its commencement. Language so plain and positive cannot be spiritualized by Judaism into so limited a time.

If, as that theory claims, for ever is only as long as that lasts to which it is applied, the kingdom of Israel may have already continued for ever; for it continued as long as it did continue. But if the nation did not inherit that land forever, during the thousand years they dwelt in it, it might not be fulfilling that prophecy if they were to dwell there another 1000 years! But, if forever denotes as long as that continues to which it is applied, as the righteous are to inherit the earth for ever, it will follow that they must inherit it as long as the earth continues, or as long as the righteous continue; and consequently when that for ever shall terminate, the earth and righteous must both be annihilated. Consequently the earth can never continue, to become the hell of the wicked, or for any other purpose, after the termination of the forever which the righteous are to inherit it: nor can the saints dwell in any other place after the termination of that time; for they are to inherit the earth for ever, and as it is applied to them and the earth, it must denote the continuance of both.—The same is also true of Israel, who are to dwell in the land for ever; and of Christ, who is to reign on David's throne for ever; for as this term is applied to Christ, to Israel, and the land, it must denote as long as either continue.

The reign of Christ on the earth, over the house of the true Israel, must therefore continue for ever; and that cannot be a literal system of interpretation which is obliged to spiritualize away such plain and positive declarations in reference to the eternity of the kingdom of Israel, when all the hosts of Abraham's faith will come up from the dust, and will dwell in the land for ever.

The Mutual Conference.

In the notice of last week, relating to this meeting, we could not name the place at which it would be held. The brethren in Albany have since invited us to hold it with them. The Conference will be held, therefore, in the "House of Prayer," in Albany, to commence, if Providence permit, the last Tuesday in April, at 9 o'clock, A. M. It will continue two or three days. There will be two services each day, at 9 o'clock, A. M., and 2, P. M. In the evenings, there will be lectures in Albany, Troy, and Lansingburgh.

It will be remembered, that this meeting is not for controversy, on any question of doubtful disputation; but, to strengthen one another in the faith, we have proclaimed to the world for several years past; and also to unite our energies, in carrying out the great principles of the Advent faith, in all the works of righteousness, and mercy,—in the guidance, and preparation of saints and sinners, for the Kingdom of God, till our Lord appear.

Brethren GALUSHA, MARSH, BARRY, and others, in the West, look with interest for the Advent, at the termination of this Jewish year. But, if time continue, they assure us, they will unite with us in the deliberations of the Conference.

Those Advent lecturers, who approve the objects of the Conference, are invited to unite in its deliberations. The Advent congregations, who are interested in the subject, will send one or two faithful brethren, to assist us by their counsels.

The society in Albany is small, and they cannot, therefore, accommodate a large number of persons; but they will do the best they can for the members of the Conference. Our friends will understand, that this is not a mass meeting, for worship, or for the public; but for the transaction of important business, that vitally concerns the Advent family.

NEW EDITOR OF THE "MORNING WATCH."—We are gratified to learn that Brother N. N. Whiting has taken the chair editorial of the "Watch,"—our esteemed Brother N. Southard having been forced to relinquish it on account of his health. That paper, under its former editor, was a valuable auxiliary in the promulgation of the Advent truth; and under the auspices of his able and learned successor, it promises to become what all judicious and sound Adventists can wish it.

Will Brother R. Hutchinson send us a copy of his "Throne of Judah"?

ENLARGED EXPECTATIONS. At the present time, many are watching for our halting. The Universalists have been hoping to receive goodly accession from our ranks. The Infidels have expected great things from our disappointment. The Judaizers have hoped we should embrace their mystical system of interpretation; and many of the sects have hoped that we should turn to them. But all bid fair to be disappointed. Those whose faith is based upon the Scriptures will persevere to the end. Others will go out from us, because they were not of us.

WHEN DO THE PERIODS END? According to the best chronological authorities we can find, they all point to about the spring of A. D. 1844. Having past that point, we know that the end must be near, and cannot be long delayed. May God enable us all to watch because we know not the day or the hour of his coming. Blessed is that servant who shall be found watching.

How prone many are to represent that all the world are going with them, in hopes thereby of gaining the confidence of others. When the exact truth is known, such are left in a most awkward predicament. A short time since it was publicly stated that a distinguished Adventist had fully embraced the doctrine of the return of the carnal Jews. The next week an article came out from the same Adventist taking the opposite ground—making the Jews a typical people. Other similar stories have been set afloat within a few weeks which have been shown to be equally false. We cannot be too careful in representing facts just as they are.

THE ROOT HOLY.—Say the Judaizers, "the root is holy, and so are the branches; and as Abraham was holy and is the root of all the Jews, therefore all the Jews must be holy, and be restored to the land of Canaan."

Yes, Abraham is the root, and is holy, and all the branches must be holy. But the branches that are broken off do not belong to that root, and can only be grafted in if they continue not in unbelief. Those who fell because of unbelief, our Savior affirmed, were of their father the devil. As that root is unholy, so must be all its branches.

Definite Time.

In avoiding one extreme, we are very liable to fall into another. And respecting no point are we more so, than on the question of Definite Time. One extreme consists in being positively sure, and pledging the Bible on the correctness of a particular point of time. The other consists in refusing to weigh well and candidly the evidence that points to and clusters around particular times. Both of these extremes we regard to be equally erroneous. The Bible gives us certain great chronological periods. Human chronology gives the probable evidence of the times of their commencement.—These periods, and this evidence we are bound to regard; for if we do not, we treat with indifference

a portion of the inspired word. But all human chronology is liable to be defective; and therefore we are not to regard it as equally demonstrative with the divine word. We are, however, in duty bound to regard with interest those periods, around which clusters the greatest evidence for the termination of prophetic times; and from the moment we enter the circle of time to which human chronology thus points, we are to lift up our heads and rejoice in view of the Lord's coming, and live in continual expectation of his appearing. But this *knowing* that the Lord will come on certain *days* or *hours*, although there are those to which we may look with peculiar interest; or this deferring the expectation of his immediate appearing, because "of that day or hour knoweth no man," when we may know it is at the doors, we regard as alike unwarranted by the Scriptures. We are to watch unto prayer. What I say unto you, I say unto all, Watch. We have deemed it proper to make these remarks, lest our position on this point should be mistaken, as it has been by many; for while we publish articles which may point to either extreme, we are often made to endorse them, when our own position is between the two extremes. We wish to be understood as endorsing nothing, but what appears under the editorial head, unless it is expressly sanctioned by us.

LETTER FROM BRO. T. GOODWIN, 2d.

BRO. S. BLISS.—I wish to ask you a few questions on Luke xiv. 16—24 verses inclusive. 1. Does not the invitation to the great supper synchronize with the "Midnight Cry?" 2. Are not those that are bidden to the supper, the churches which have rejected the doctrine of the "Advent?" 3. Does not the closing of the door in the parable of the ten virgins synchronize with "the master of the house being angry and saying that none of those men which were bidden shall taste of his supper?" 4. Does not this parable (if I have a right understanding of it) teach that after the churches are rejected, or the door shut against the foolish virgins, there is still a space for repentance for those without to enter—inasmuch as after those that were bidden to this supper were rejected, the servants were sent out "quickly to compel others in—who had not been previously bidden, that his house might be filled?" †

I myself, and others would be gratified to hear your views upon the above questions, in the Herald. Yours in the hope of soon seeing the King in his beauty.

THOMAS GOODWIN, 2d.

South Berwick, March 10th, 1845.

*I think not. This parable is evidently parallel with Matthew xxii. 1—14. This will be seen by an exhibition of the two parables in parallel columns:—

LUKE xiv. 16—24.
"A certain man made a great supper, and bade many: and sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife: and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets

MATT. xxii. 1—14.
"And Jesus answered and spake unto them again by parables, and said: The kingdom of heaven is like unto a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandize. And the remnant took his servants, and entreated them spitefully, and slew them. But when the

king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So these servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So these servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

By the parable in Matthew it will be seen that the time of the feast was at Christ's first advent. The Jews as a nation, were the only ones who had been bidden. And when Christ came and would restore again the kingdom to Israel, they made light of it, turned to their farms and merchandize, and spitefully intreated and slew his servants. And the Lord, in fulfillment of the Savior's prediction, did send forth his armies, and he slew those murderers and burned up their city, declaring that those who were bidden, the Jews, as a nation, should not taste of his supper, which was now to be delayed till the fulness of the Gentiles should come in from the highways and hedges, that the wedding might be furnished with guests. Consequently the command to "go out into the highways," or as Luke has it, "the streets and lanes," must synchronize with the command to "go into all the world and preach the gospel to every creature." And as Matthew says, "they gathered together all, as many as they found, both bad and good," and the wedding was furnished with guests. As the ones referred to, who were bidden and refused, were the Jews, it follows that the declaration that they should not taste of the supper, could not synchronize with the midnight cry, but rather synchronizes with the declaration that their house was left to them desolate, and that they should be destroyed because they knew not the time of their visitation.

† It would if the two events synchronized. But the fact that the foolish virgins sought in vain for admittance, proves that it cannot synchronize with the offers of mercy to sinners. It is very important to observe the true chronological bearing of the several prophecies, parables, &c.

LETTER FROM BRO. E. S. CLARK.

BROTHER HIMES:—I have recently moved from Johnson to this place, where there is quite a large band of the tried and faithful, that are daily looking and waiting for the fulfillment of the promise made of God unto our fathers.

The Campmeeting held in this place last fall, was instrumental in opening the eyes of many to see that the glorious doctrine which is everywhere spoken against, of the second ad-

vent of our Savior, and the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began, was not a cunningly devised fable of the fanatical Adventists, but is based upon the sure word of prophecy. They also believe that it became them to give heed thereunto, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in their hearts. Several were baptized during the meeting, and many were convinced of the truth that the Lord was near, even at the doors; and they deeply felt the importance of being ready for the solemn day.

At the request of the brethren, I came here soon after the camp-meeting, and commenced a meeting, which continued for about two weeks.—And truly it was a solemn refreshing time. The brethren and sisters came up unitedly to the help of the Lord against the mighty; and notwithstanding the united efforts of professors and scoffers, to hinder the work of the Lord, it was manifest that weak and puny was the arm of man when contending with the Almighty. God heard the cries of his people, in behalf of the wandering and poor sinners, and many, through his abounding grace and mercy, were made to rejoice in hope of eternal life. Between thirty and forty were baptized during the meeting.

The brethren here generally believe that their labor is not in vain in the Lord, and are resolved to occupy until He comes. Brother Pratt, who was formerly a deacon in the Baptist Church in this place, is a faithful and persevering laborer, and has done much for the cause here.

We have the same opposition to encounter, as do our brethren in general. O how long ere the present ministry and editors of "religious" periodicals will learn that the cause of God—of truth and righteousness, cannot be put down by misrepresentation, calumny, &c. Well may it be said of them in the language of our Savior to the Scribes and Pharisees,— "Ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in."

Every effort possible is made to prejudice the minds of the community, and prevent them from hearing and candidly investigating the truth as it is in Jesus. But notwithstanding the efforts of our opposers, the cause is still onward, and will continue to spread, until He who is our life shall appear; and then shall we also appear with him in glory.

Yours in expectation of a speedy deliverance.

N. B. My Post Office address for the present, is North Troy, Vermont.

LETTER FROM BROTHER E. S. BLAKESLEE.

DEAR BROTHER HIMES:—We read in Phil. iii. 2, "Beware of dogs, beware of evil-workers, beware of the concision." And in Paul's Epistle to Titus, i. 10, 11, "For there are many unruly and vain talkers and deceivers, especially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." Also in Psalms lix. 14, 15, the same class of people are described as "making a noise like a dog," and "wandering up and down for meat, and grudge if they be not satisfied."

Now I have seen some who answer the above description. They profess to believe in the speedy coming of the Son of Man, and make great pretensions to piety,—claiming the restoration of gifts, and saying that the Gospel Dispensation must end as it began. But our Savior says it shall be as it was in the days of Noah and Lot, instead of being as it was in the apostle's days; and that this Gospel of the

Kingdom should be preached in all the world, for a witness unto all nations: not for their conversion. For my part, I want to hear good wholesome doctrine. But some will ask if the church is not in possession of the gifts? To such I would answer, that the church is in possession of the Testament of our Lord and Savior, in which is contained the new covenant spoken of in Jeremiah xxxi. 33; and St. Paul in speaking of it says,—"Which began to be spoken by the Lord, and was confirmed unto us by them that heard him." Confirmed unto who? Unto us, "God also bearing them witness." Bearing who witness? Them, not us, "both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will." Now if we believe that there were men chosen of God to testify both to the death and resurrection of our Lord, and of the words which he spake, being witnessed by the Father, as above described, we do well. But if we feel dissatisfied with the testimony, which God, according to his mercy and goodness has delivered unto us, and begin to believe this devise of Satan, that miracles are to be wrought in these days, what do we say? We do no less than to say that the New Testament is not yet confirmed; for surely the dispensation of miracles was for that purpose—until the time should come that the church beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. I would recommend that all study the Scriptures and pray for an understanding. For one, I am persuaded that the Scriptures are able to make one wise unto salvation, even the salvation of our souls now, and of our bodies, when our Lord shall come. Amen. Even so, Come Lord Jesus.

Prospect, Conn. Feb. 20, 1845.

LETTER FROM BROTHER T. ATKINSON.

DEAR BROTHER BLISS.—While directing my steps, a few weeks since, from Boston to Ashburnham, Providence effectually blocked up the way until I had entered into labors in Marlboro', which I have not as yet felt at liberty to terminate; and I find in my own experience, and in that of the brethren, that those tested truths, which, in '43 and '44 filled my soul and nerved me up to action, have as yet lost none of their inherent quickening virtues. The simple idea of seeing Jesus, as brought to view in so many promises of the New Testament; the gathering of Israel, the change, the glorification, and the immortalization—the redemption—of these vile bodies, and our shining forth as the sun in the kingdom of our Father; the sitting down with Abraham and Isaac and Jacob, and all the prophets in the Kingdom of God, and having there the Nazarene—our king; the real substantial inheritance, of the future possession of which we have such solemn assurances, so oft repeated, from the call of Abraham to the vision of Patmos; these and kindred prospects are as soul-cheering now, as well as ever. The promises,—the appointed means of our becoming partakers of the divine nature,—are efficacious still. And on looking over my old Bible which I used before the tenth, I find these words still there: "If they, the prophets, had stood in my counsel, and caused my people to hear MY WORDS, THEN THEY SHOULD HAVE TURNED THEM FROM THEIR EVIL WAY AND FROM THE EVIL OF THEIR DOINGS."

I have just been reading Brother Himes' statement of his position. To his views I most cordially respond. I do feel thankful that the Lord has raised up among his people a servant occupying Brother Himes' prominent position, whose untiring energies are enlisted in the cause of simple truth, and in checking the inroads of mysticism. He has my warm wishes

and fervent prayers for his success. This public avowal I feel it my duty to make, inasmuch as I have, since the tenth, entertained and expressed strong doubts as to the scriptural authority for his course and position.

For years I derived no comfort from the promises of the Bible, because, to me, they were involved in the obscurities of spiritualism. The advent doctrine has dispelled those clouds, and made the promises my meat and my drink. They are precious, I cannot afford to lose one of them; and I cannot think of taking fancies in their stead. The band of brethren with whom I have been spending a few weeks, assemble from Berlin, Harvard, Bolton, Stow, and Marlboro'. They have been somewhat distracted of late, but the word of God is still their delight. I have been blessed in laying it before them, and they have found it sweet to their taste. I find that God's words will unite his people together. I rather think that, after all, the Lord and his apostles were wiser than some of us have been. They considered it proper that servants, laborers, should give meat to the household, feed the flock, and have the oversight thereof. To the charge of having, at times, thought otherwise, I for one plead guilty. When the word of life is held forth as it come from the mouth of the Lord, unadulterated with fancies and speculations, the children of God find nourishment in it, they receive it with delight, and it draws them together; hence the need of some among them, instructed unto the kingdom of heaven, to be like householders bringing out of their treasure things new and old. I do not see how we can get over the requirement of being lights in the world. And if, at the coming of the Lord, any one should be found proceeding to other lands to hold forth to them the word of life, I cannot consider that the Lord would, on that account, charge him with breaking the command, Occupy till I come?

THOMAS ATKINSON.

Bolton, Feb. 22d, 1845.

LETTER FROM BROTHER E. BELLOWES.

DEAR BROTHER BLISS.—The Conference that was held here in February, was very interesting and comforting to the believers. Brethren White and Boutell were present, and preached the word with power, and to the great joy and comfort of the saints. The Band here at the present time, are much united in the love of Christ, and are looking with much confidence for the Lord to come this present spring. For a short time after the tenth of the 7th month passed by, the brethren were somewhat unsettled whether the true cry had been made or not. But after a re-examination of the subject, we have become settled that the true cry has been sounded, behold the bridegroom cometh, go ye out to meet him. Our present position is that the midnight cry was the antitype of the jubilee trumpet that was sounded on the tenth day of the seventh month in the forty-ninth year, to give notice that the fiftieth year would be the anniversary of the jubilee; which would commence in the Spring, at the period when God told the children of Israel to begin their years. See Exodus xii. 1, 2.

The cause of truth demands that we notice the case of a lady that committed suicide about the tenth of the seventh month. The principal of the Free Will Baptist Seminary, in an article published in the Morning Star, speaks of one or two circumstances that took place about the seventh month. One only is worthy of notice. He says that the cause of her death was the effect of certain views, that is, the end of the world. That such is the fact, we deny. The cause of her death was not faith in the time of the Lord's coming. This sister came to our meetings before

the tenth day, and seemed very much interested in them. While she was here she appeared perfectly rational. She went home before the tenth, and her residence being seven or eight miles from the meetings, she did not return. After the tenth of the seventh month, she got the impression that the door of mercy was shut against her, and the Spirit of the Lord withdrawn for ever. In this state of mind she remained until she put an end at her life. The ministers about her used this, as they think, as a powerful weapon to strike Millerism with. They have sounded it at the top of their voices from Sabbath to Sabbath. This lady was partially insane seven years ago. This certainly could not have been charged to Advent views at that time, for it was before they were preached about here. Yours, looking for the blessed hope. E. BELLOWES.

North Scituate, R. I. March 11th, 1845.

LETTER FROM BRO. L. B. COLES.

BROTHER BLISS:—In a previous communication, I endeavored to show that all efforts to establish a precise time for the second advent of Christ were unscriptural, inasmuch as the Bible furnishes no data on that subject. Now I wish to show that all efforts to establish definite time are unscriptural.

Secondly, by the Savior's own words. The disciples inquired, "What shall be the sign of thy coming, and the end of the world?" The Savior takes special pains to give them, and us through them, instruction on this subject. He traces time down, step by step, from one item of history to another, mentioning also several signs as special precursors of his immediate coming, and then gives command, saying, "When ye shall see all these things, know that it is near, even at the doors." Does he give us definite time? No: only the region of time: but guards directly against definite time—shows us as distinctly as words can utter it, that the precise time is not to be known; by saying, "But of that day and hour knoweth no man." We are told that *eido* signifies here to make known: but setting aside any argument that might be raised on the real meaning of the word, we can at once see that such a rendering would be absurd in the light of parallel passages where the same word occurs: for instance, "Watch therefore, for ye do not make known the day nor the hour." "Watch therefore; for ye do not make known what hour." If the word is to be rendered to make known in the first instance, it must, of necessity, be so rendered in these other passages; for they are parallel to it, so far as it regards the subject of time.

What then is the evident meaning of our Savior in this passage? He had brought his disciples down to the last inch of time, where they were to know positively, *ginosko*, that his coming was even at the doors; but of that precise time no one perceiveth beforehand. We cannot understand the expressions, day and hour, to be literal time, because different expressions in different passages are used to convey the same idea. "Ye know not the day nor the hour—Ye know not what hour—Ye know not when the time is—Ye know not what watch." Our Savior not only says we shall not know beforehand the exact time, but for this very reason he directs us to watch. Some have said, "we are to watch that we may discern the time." But our Savior does not say so: he says "watch." Why?—The reason is distinctly given—let no one pervert his words. "Watch, for—because ye know not what hour."—Matt. xxiv. 42. We are told in the next verse, that if the good man had known what hour of the night the Lord would come, he would have watched for that hour only; but inasmuch as he did not know, our Savior adds in the verse following, "Therefore, be ye al-

so ready; for—for this reason, in such an hour as ye think not." In view of our ignorance of the precise time of the coming of the Bridegroom, he says, "Watch therefore, for ye know neither the day nor the hour."—Matt. xxv. 13.

Mark's testimony corresponds with that of Matthew. But an objection is raised against this view of the subject, because, according to Mark, the Son is said not to know the time of his coming. Now let common sense be as taxed in trying to reconcile apparent difficulties, as human genius often is in searching for them, and we shall succeed in getting at the truth much better. We often find our Savior speaking of himself in respect alone to his humanity, "I do nothing of myself," "My Father is greater than I." So in the case here referred to, he speaks of his humanity abstractly. Those who make no distinction between those passages which relate to his humanity, and those which relate to his Divinity, have fallen into great errors. The direction of Christ by Mark is, "Take ye heed, watch and pray;" why? "for ye know not when the *kairos*, definite time, is." "For the Son of man is as a man taking a far journey, who left his house, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, *exaiphnes, unexpectedly*, he find you sleeping."—Mark xiii. 32—36.

Luke's testimony seems to be more explicit still, if possible. Through him our Savior says that his coming shall be as a snare on all that dwell on the earth: i. e., it shall come suddenly like the springing of a snare: or as Matthew has it, with the suddenness of lightning, flashing athwart the heavens from east to west. In view of this truth, what is the direction of Christ to us? He charges us to take heed that our hearts be not overcharged—so that that day, coming thus suddenly, overtake us *unawares*; when we are not looking for it, and consequently unprepared for it. He commands us to watch, that we may escape the sudden destruction that will then fall upon the wicked.—Luke xxi. 34—36.

Coinciding with the record of these evangelists, is the witness of an inspired apostle. "But of the times and seasons, brethren, ye need not that I write unto you." Why? Because they had already been instructed that the coming of their Lord would be as the coming of a thief at night. The original word, *chronos, times*, relates to the measurement of time by succession of events. *Kairos, seasons*, signifies a definite point of time. Of the measurement of times and the exact times relating to the event of the Lord's coming, Paul had no need to write, because of the instruction they had already received. He then speaks of the wicked crying peace and safety, and being suddenly destroyed: also the righteous having light; so that that day should not overtake them as a thief, and find them asleep. 1 Thess. v. 1—4. They need not that he write them on this subject; for the Savior has already given his disciples explicit instruction, not only as I have shown by Matthew, Mark and Luke, but as recorded in Acts i. 7. In answer to their inquiry concerning the restoration of the kingdom to Israel, he said, "It is not for you to know the measurement of times or the exact times relating to that event." The verse following does not say, as some would have it, that power should afterward be given them to know the time. Concerning the times and seasons, it was not for them to know: with that they had nothing to do: their business was to preach the gospel; and for this object they should receive power, the Holy Ghost coming upon them: not power to discern definite time,

but power to accomplish their appropriate work; which was to preach the gospel to every creature. The power of the Holy Spirit had already repeatedly been promised; one instance of which is found in the commission of Christ, given the apostles.—Luke xxiv. 46—49. After appointing them his witnesses unto all nations, he says, "But tarry ye in the city of Jerusalem, until ye be endowed with power from on high. Not power to discern times and seasons, truly; but to preach the gospel. The same power spoken of in Acts i. 8, which blessing, according to verse 5, they were to receive "not many days hence." Our translation of the 8th verse is by no means a literal one, "Ye shall receive power after that the Holy Ghost is come upon you." The original is, "Ye shall receive the power of the Holy Spirit coming upon you: and ye shall be witnesses unto me—unto the uttermost parts of the earth." Now in the name of christian honesty and sanctified common sense, I ask, what does all this plain testimony mean?

17 Lynde street, Boston, March 10, 1845.
L. B. COLES.

THE ADVENT HERALD.

BOSTON, APRIL 2, 1845.

"THE RESURRECTION OF CHRIST."—We acknowledge the receipt of the first sheet of a work on the above subject, from Professor Bush; for which he will accept our thanks. We shall refer a particular notice of it until we receive the entire work.

Bro. Himes will furnish an account of his Canada tour in the next Herald.

END OF THE JEWISH YEAR.—Many are looking with interest to this point; and others may wish to know when it will terminate. This will be at the commencement of the next Jewish year, on the second day of the Moon, April 7th, according to the Carate reckoning. According to the Rabinal reckoning it terminated with the appearance of the present moon, March 9th.

TO OUR KIND PATRONS.—We wish to express our gratitude for past liberality and promptitude.—Our present needs are such that a remittance of what is actually due on subscriptions would be a very great accommodation to us. Will our prompt patrons see to this?

AGENTS who have money on hand, now due for books or papers, will please forward without delay.

NOTICE.—Bro. Himes lectured at the Tabernacle, Sunday, March 30th. And by Divine permission, will lecture in Exeter, N. H. March 31st; Portland, Me., April 1st; Portsmouth, N. H., April 2d; New Bedford, Mass., April 3d; Providence, R. I., April 4th; Worcester, April 7th; Hartford, Ct. April 8th; Middletown, Ct., April 9th.

TERRIBLE INUNDATION IN CHINA.—A letter from Macao, without date, published in a late Amsterdam paper, the Handelsbald, gives the following extraordinary account of the overflowing of the rivers in the North of China. This inundation surpasses, in its terrible and fearful consequences, any of the inundations in Europe or America in modern times. We are told that "on the shores of the Yellow Sea the phenomenon took the character of a second deluge. Whole provinces, with populations respectively larger than some of the second-class kingdoms of Europe, were almost entirely submerged.—The retreat of the waters left corpses in thousands. Touching episodes are giving us pictures of this awful calamity.

On the river Yangh-Tse were found large floating casks, which when examined, were discovered to contain the bodies of young children—whose mothers, when all hope for themselves was gone, had committed them to these floating arks, as a last slender chance of salvation. Upwards of seventeen millions of human beings, escaped from the inundations, have poured themselves over the adjacent provinces, beggared of all things, and crying for bread."—*Morn. Jour.*

ADVENT SHIELD, No. III.

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Letters and Receipts to March 29.

Sarah Fisher \$1 pd to end v 9; J H Gamber \$1 pd to 228 in v 10; Wm Clark jr \$1 25c pd to end v 9; J M Thompson \$1 20c pd to end v 8; Elder Rollins \$1 pd to end v 9; D Boudy \$1 pd to 226 in v 10; B Cooper \$1 pd to end v 9; P Davis \$1 pd to end v 9; D Libbey \$1 pd to middle v 8; S P Barker \$1 pd to 226 in v 10; J B Morgan \$1 pd to 228 in v 10, books sent by express; J H Langley 20 cents pd to 201 in v 9; S Barrett \$1 50c pd to end v 8; S Hunt 50c pd to 216 in v 9; J Payne 50c pd to 216 in v 9; George Brown \$1 pd to end v 9; C Marshall \$1 pd to 226 in v 9; R Avery \$1 pd to 243 in v 10; S Terry \$1 pd to end v 9; S Green \$1 pd to end v 8; J Wheeler \$2 pd to end v 10; Rev L B Coles \$3 pd to end v 8; Mrs Shattuck \$1 75c pd to 202 in v 9; H H Hall 50c pd to end v 8; Mrs Bradford 50c pd middle v 9; E Roberts \$1 pd to end v 9; L McDuffee \$1 pd to end v 9; N T Moulton \$1 pd to end v 9; Wm Kingman 87c pd to end v 8; Dr. Smith \$2 pd to end v 9, two ceps; A Clark \$3 pd to end v 9; H Smith \$1 pd to end v 9; Miss Holton \$1 pd to end v 10; B Baldwin \$1 pd to end v 9; Miss Weld \$1 pd to end v 9; C Mulford \$1 pd to end v 9; J Cain \$1 pd to end v 7; J D Dodge \$2 pd to end v 6; Hannah Hobbs \$1 pd to 170 in v 8; "Watch;" J Buffum \$1 pd to end v 9; Nancy Bartlett \$1 pd to end v 8; Wm Brown \$2 pd to 206 in v 9; J Holden \$1 pd to end v 9; A P Lynd \$1 pd to end v 9; C C Pierce \$2 pd to end v 5; John Stockwell 50c pd to mid v 9; A C Blackington \$1 pd to end v 8; E B Marston \$1 pd to middle v 9; C Perry \$1 pd to 200 in v 9; J Fairfield \$1 pd to end v 9; J Monger \$1 pd to end v 9; D M Adams \$1 pd to end v 9; H B Lounge \$1 pd to end v 9; Ir. Cuyler \$1 pd to 226 in v 10; Frederick Parker \$1 pd to 229 in v 10; S Bosworth \$1 pd to 231 in v 10; S P Davis \$1 pd to end v 8, two copies; S Green \$1 pd to end v 9.

E Jacobs, with draft; pm East Limington Me, it stands correct on our books; S P Barker; W Briggs; pm Foxcroft Me; J S White; pm Plainfield N H; pm Clyde N Y; pm Lake Village; Betsey Pratt; pm Battle Creek Mich \$1, books sent; pm Perrysburgh Ohio; A Rollins; pm Terre Haute Id; pm Charlestown Me; T L Tullock; Wm Miller; R Hutchinson \$2; pm Vergennes Vt; pm Brattleboro Vt; F G Brown; pm Brunswick Me; B C Ginchell; B H Bears \$1, where is your present residence? H Thayer \$1; please give post-office address? D M Allen \$1 66c.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 9.

Boston, Wednesday, April 9, 1845.

WHOLE NO. 205.

THE ADVENT HERALD

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J. V. HIMES,

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Remarks on the 24th of Matt.

Having given, in the first fourteen verses, four lines of events reaching to the end of the world, viz, antichrists, nations, Christians, and the Gospel, the Savior proceeds to answer their questions. And first, "when shall these things be?" verse 15. "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.) Luke xix. 41—44, xxi. 20, 21. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation." "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in midst of it depart out; and let not them that are in the countries enter thereinto."

Then shall be great tribulation, such as was not from the beginning of the world to this time, nor ever shall be. Or, then shall the great "tribulation" under "the abomination of desolation, spoken of by Daniel the prophet," be your sign,—then flee out of Judea into the mountains. Eusebius tells us that when the Christians saw Jerusalem "compassed about with armies" they fled out of Judea into the mountains across Jordan. From this time, the "tribulation" on the "host" or people of God was to be greatly increased, till the answer to the other question should begin to be fulfilled, making a long link by which to connect them. In Daniel xi. 31, and xii. 11, The margin reads, "the abomination that astoisheth." How astonished was he when he saw the beast which represented it? he says

that his spirit was grieved in the midst of his body, vii. 15—18. "I Daniel was grieved in my spirit in the midst of my body, and the vision of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

This general answer did not satisfy him. See verses 19, 12.

He passes the three first beasts without inquiry, they being comparatively of no importance, and centers his whole interest in the fourth—he would know more concerning that. Why was this? A few facts will show. While the three first continued only about 500 years, and did not put to death, as we have any account, more than 200,000 Jews, Rome has continued her oppression of the "host" 2000 years, and destroyed a million of Jews in one war, and has martyred from sixty to an hundred millions of Christians. It may be said the abomination spoken of by Daniel was put in contrast with the daily, Daniel xi. 31, and xii. 11. They, who? the Gothic kings?—No, away the daily, and what else? pollute the sanctuary of strength. What more? and shall place the abomination that "astonisheth" or "set up" the abomination that "astonisheth" which had fallen down, Rev. xiii. 3, and xvii. 3. The phrases "set up," "stand up," "raise up," &c., appear to mean the exaltation of a person or thing which before existed—a change in it, Daniel xi. 2, 3, 4, 6, 7; ix. 23; Rom. ix. 17. These ten kings, after they had polluted the sanctuary of strength, Rome, that is, had cast it down, they "placed" or replaced the "abomination" which so astonished Daniel and grieved his spirit in the midst of his body; so that it might be said, "the beast that was not, is," verse 22. "And except those days should be shortened, there should no flesh be saved: but for the elect's sake, those days shall be shortened."

And in verse 29th, he says, "Immediately after the tribulation of those days," and in Mark xiii. 24, "But in those days and after that tribulation," showing that the days extend beyond the tribulation. In this notch of the end, the signs were to be spread upon the face of the heavens, the prophecies were to be unsealed, by the great revolutions of the last century and the first of this, and the Advent message was to be sounded to all nations to warn them of their final doom. But so unwelcome and universally hated is this message, that, if the laws of Pagan Rome or of the dark ages were over us, who would have lived till this time to have cried "Behold He cometh?" Hence there must be a time of peace and toleration analogous to that at the first Advent. And such a time we are enjoying, "the tribulation" is "shortened."

(23, 25.) "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christ's,

and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." Viz, in the account of antichrists in verse 5th, some of whom shall arise in the "time of the end" such are Joe Smith, and all those who claim that Christ has come in them, and that to speak against them is to speak against Him.

(26.) "Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold he is in the secret chambers; believe it not." Why are we not to go forth into the desert to meet him, nor believe that he may be in the chamber? (27.) "For as the lightning cometh out of the east, and shineth even unto the west; SO SHALL THE COMING OF THE SON OF MAN BE." And in verse 28th he teaches us that the infallible law of instinct will not more certainly draw the eagle to the carcass, than that we shall be "with him" when he thus comes. "How clearly did the Savior point out the errors which would arise in this shortening of the tribulation" and unmistakably contrast them with the truth in the case. May the Author of these texts in truth and mercy enable us to take humble and special care to follow their direction, and take good heed to this part of our chart, for we are just on the shores of eternity. So important did he deem it, that he gives us a sketch of the errors first, and then holds up a blazing contrast. Having done this, he carries us over the same period again in a sketch of the signs which would begin "immediately after the tribulation," or as Mark records it, "In those days, and after that tribulation." Have not all of them occurred? It is vain to say that such things have always been, for then he might as well have pointed to the sun rising and setting, or the moon changing, as signs. Prof. Olmstead says "This generation has been favored above all others in witnessing the most splendid display of celestial fire works seen since the creation of the world." (23—34.) In these verses he tells us that the leafing of the trees is not a more certain indication of summer being near, than are these signs, of his immediate coming, and assures us that this generation will not pass till all these things are fulfilled. And that he did not mean the generation to whom he was speaking, will be seen by Matt. xii. 38—39. And that he did not mean the Jews or Christians as a race, is clear from the phraseology, which is approaching a climax, "VERILY I say unto you, this generation shall not pass," &c. But what sign of his immediate coming would the preservation of either of them, as a distinct class, for almost 2000 years be? On the details of these I need not dwell, all being familiar with them. In verses 37—41, he gives us the state of the world under these signs. They shall be as unmoved as were the Antediluvians or the Sodomites. Infidels have scoffed at the Bible because one class of texts declare that the world will be crying peace and safety, while another class with equal positiveness declare that at the same time there shall be such unparalleled signs in the heavens as

could not fail, in the very nature of things, to awaken the whole world. But Christ said they would not be moved at all by them. And a painful truth it is before our eyes.

After enforcing the duty of watching every hour, he carries us over this "shortening of the days of tribulation" again, showing what the state of the ministry of that time will be (44-51,) and says "THEN shall the kingdom of heaven be likened unto ten virgins," &c.

Oh, must this world as a mass sleep till awakened by the thunders of Michael's voice? Dear brethren, suffer a word of exhortation from one unworthy to give it. If the world are so fast asleep, it is time that we were in the "hedged" compelling them, earnestly persuading them to come in, ere the long suffering of God, which is salvation, ends, and their blood be in our skirts. I.E. JONES.

LETTER FROM BRO. J. LENFEST.

Suppose that two ships sail for a foreign land. Both are well fitted out and manned for the voyage, and equally good sailors. All things being ready, they leave the port and soon gain the open sea; and being favored with strong and pleasant gales, they are wafted swiftly on their way. As they sail in company they congratulate each other on the good prospect they have of making a safe and speedy passage to their destined port. But by and by a change comes. The wind, hitherto fair, becomes light and baffling, and at length becomes a strong head wind. Well, says one captain, it is of no use to try to make any headway against such a wind as this. I shall lay my ship to, until the wind becomes fair again; and I think that it would be the wisest course for you, also. Not so, answers the other; my business is urgent, and I am fearful that if I lay my ship to, for every head wind that blows, I shall not arrive in season. Accordingly the crew are all set to work towards their port, and although they do not seem to make much head way, yet they are not discouraged, knowing that this is the only way in which they can make any progress. In the mean time the other ship's crew are snug below in their cabins, secure from the storm that howls around their barque; and a person unacquainted with seafaring life might suppose that they had taken the wisest course. But the event will show.

By and by the wind comes round fair again. Both ships trim their sails to the breeze, and are wafted swiftly on their course. But they are not in company now. During the storm they have become separated; for while one by constant beating and laboring has succeeded in holding its own, the other has been drifted by the wind and tide far to leeward of its course. In short, each pursues his own course, all through the voyage,—one beating through all the storms and tempests that he encounters; the other letting his ship drift with the tide; and at length they become so far separated that they are not even in sight of each other.

But here is a cape to double, and then the harbor is in full view. The foremost ship gains the pitch of the cape, and is just ready to double it, and enter the harbor, and the crew anticipate soon meeting their dear friends. But light and baffling winds with strong under-currents keep them back, and they pass a few days more of watchfulness and care before entering their long looked for haven of rest.

It is night. The watch, as they pace the deck, discover on the horizon a cloud rising. It grows bigger and bigger, until at length it covers the whole heavens. A storm bursts upon them, that far exceeds in fierceness any that they have ever before experienced. The elements are all in commotion; and certain destruction seems to await them. No ship can beat; and the only chance is to scud before the storm. By constant beating and toiling, they have succeeded in keeping her up, with the point, and now as the storm strikes her she is driven fairly round the point, and the harbor is in full view. The worn out crew shout for joy as their gallant ship enters the long looked for haven of rest. And now she is safely moored, secure from storm and tempest; and the crew are in the bosom of their dearest friends, reaping the rich reward of all their toils and hardships.

But where is the other ship? Away on a lee shore, the fierce storm fast driving her on the rocks that seem to await her coming. In vain her hap-

less crew strive to carry sail, and thus crowd her off the shore, but it is of no avail; her sails are blown into ribbons, and the last hope fails them. At length she dashes on the rocks, and all hands perish. But why is this gallant ship with her crew doomed to such an awful fate as this? She was as well fitted out and equally as well able to breast the storms that she encountered as the other that now lies in yonder harbor. The question is easily answered. While the crew of the foremost ship have been toiling and struggling through storm and tempest to make their destined port, the other have been at ease and neglected to beat; and thus, through their love of ease and present comfort, their ship has been left to drift with the wind and tide. And when this fearful storm bursts upon them, it finds them on a lee shore, exposed to all its fury. And while it carries one safe into port, it drives the other to destruction.

This faintly represents the course that many have pursued for a few years. We look back and find many setting sail from the port of destruction bound for the heavenly land. For a time, the sails of their passions being filled with the sweet heavenly breezes, they were wafted swiftly on their way. And often, as they travelled on the heavenly way together, did they congratulate each other on the good prospect they had of making a safe and speedy passage to the land of rest, that remains for the people of God. Often did they take sweet counsel together, their hearts were filled with love to God and man, and it was considered a privilege to meet often and comfort each other with these words, *The Lord is coming*. But by and by a change came. The Church, hitherto friendly, became bitterly opposed to the idea of so soon seeing the end of the voyage. This acted as a head wind upon many of them, and they soon began to say, Oh, it is of no use for us to try to make any progress with so much opposition, I think it is best not to say much about the Lord's coming at present; by and by when they become favorable we can talk about it, and then it will have more effect. But others having read the direction to cry aloud and spare not, and not expecting always to have a fair wind, reading that it is "through much tribulation that they must enter into the kingdom of heaven," and being determined to follow the Lord through evil as well as good report, they conclude that they must beat when they have a head wind. Therefore they kept right on in a straight course, teaching none other things than Moses and the prophets did say should come. And although they did not seem to make much headway, yet, by the grace of God, they held on where to they had already attained, as they received more grace they trimmed the sails of their passions to the heavenly breeze, and receiving grace for grace, were wafted swiftly on their way. The others, too, as they felt the influence of the Good Spirit on their hearts, at times ventured forward in the good cause. But they were not in company now, as they used to be. No. During the storm of opposition, being fearful of the consequences, they lay down their testimony, in a great measure, and seemed to study present ease more than they did the honor and glory of God. Consequently they lost much of the life and power of religion, and fell far below the standard which they used to come up to. Thus the two parties have continued on up to this time, each pursuing its own course, the one contending earnestly for the faith once delivered to the saints; the other compromising with worldly professors, and a wicked world. The consequence is, that while one, by constant and untiring effort, has succeeded in making great advances in piety and true holiness, the other has become more and more conformed to the world and its fashions and follies.

And now where is the true Church Ship? She has gained a point which she has only to double, and then the fair Canaan of rest is in full view.—Her crew have only to "gird up the loins of their mind, be sober, and hope to the end for the grace that is to be brought to them at the revelation of Jesus Christ." And now we have need to watch and pray, lest, after all our toil and hardship, we should at last come short of the kingdom. How awful would it be to make shipwreck of our faith just as we are about to enter the haven of eternal rest. We see a storm gathering, a storm which will far exceed in fierceness any that this world ever saw; a storm in which will be filled up the wrath of Almighty God, and that storm about to burst upon this ungodly world. Oh, where will the poor backslider and sinner appear in that day? They will be found upon a lee shore, exposed to all

its fury. For God is coming to remove the stumbling block with the wicked; those that are turned back from the Lord, and those that have not sought the Lord, nor inquired for him.

In vain will they strive to escape the destruction that will come upon them in that day. In vain will they knock for admittance. It will be forever too late. Then the Master of the house will have risen up and shut to the door, and the last hope will fail them. God will laugh at their calamity, and mock when their fear cometh as desolation, and their destruction as the whirlwind.

Ah, backslider, return! return! If there is yet space for repentance, make all speed towards the heavenly port, before the storm overtakes you. Fly to Jesus, the only help in this your time of need. Stay not to ask your fellow man if there is yet hope. If you remain here you will perish. If you go on, you can but die. You have no time to lose. Soon it will be said, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them that destroy the earth." Then will be a time of trouble, such as this world never saw. "And at that time thy people shall be delivered, every one that shall be found written in the book." This fearful storm, while it drives the wicked to destruction, will waft all the true children of God safe into the kingdom, prepared for them from the foundation of the world. The Lord will come in all his glory, and all the holy angels with him, to give to every man according to his deeds. To them who by patient continuance in well doing seek for honor glory and immortality, he will give eternal life. This is the promise:—"And now having done the will of God, we have need of patience, that we may receive it. We are made partakers of Christ, IF we hold the beginning of our confidence steadfast to the end. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and did sit down with my Father on his throne, Rev. iii. 21.

J. LENFEST.

Warren, Balt. Co. Md.

LETTER FROM BROTHER L. BOUTELL.

BROTHER BLISS:—The Lord has been, and still is with his people who have been looking for Christ's coming. It is no time to be asleep or desponding, when by the signs we "know he is nigh even at the doors," but we should hold on to the faith, rejoicing in God, being of good cheer, giving glory to his name. The voice of the Lord is, go forward. We must leave the things that are behind, and by faith reach those that are before. All ahead is glorious; life, the inheritance, yea a God-like never ending inheritance,—the new Earth; but behind, is nothing but death. To draw back, is perdition.

I have, since the first of January, visited in Massachusetts, Connecticut and Rhode Island, many companies of believers; and the Lord has been with me; glory to his most precious name. While a few are drawing back, the many are being quickened by the Spirit, and are going forward, feeling abundantly able, in the strength of the Lord, to go up and possess the land. The church is still onward and upward. O for a mighty increase of faith; for it must be had, before the church will be like a city set on a hill which cannot be hid. We have had the tarrying time, the Midnight Cry, &c.; and need any be in the dark with regard to about where we are? The people have been searching the Bible for themselves, as for hid treasures. I am glad of it, and hope they will keep searching, not thinking they have all the light yet. The word is the bread of life. Still my prayer is, that we may be led into the deep things of God, so as to know how, and where we stand. For while one may say that salvation is free as ever, and that he may go out into the world with the Advent, expecting mighty results in the conversion of sinners to God; another will tell you the door is shut, salvation is gone, clean gone forever. Both are equally honest and confident; and what

shall be done?—"prove all things, and hold fast that which is good." But I think neither of these positions is the true one. To go back four years and do the work over again, we cannot if we would; for God has been in this work all the way, doing it up by the agency of his church, like a God. And if anything can be done for the conversion of men, it is by going forward, exercising more faith in God and his word. The Lord is on the giving hand. Salvation is free as ever. The Lord has not risen up and shut the door. When he does, he will shut his saints in, and all the wicked out. But there is forgiveness still with God. The long suffering of our God is salvation. I have within a few days, heard the voice of the convert, and seen the wanderer returning to their first love. God has, and will do all he can to save self-destroying man. These last days are full of peril. That old deceiver, the devil, like a roaring lion, is seeking to devour, whom resist, steadfast in the faith. He may not come with his cloven foot, hoofs and horns all to be seen; but he will be likely to approach in a pious way, caring exceedingly for the cause of God, your welfare and influence, suggesting that in our application of the truth to the nominal church, and saying in the name of the Lord, "Come out of her my people, we have been too uncharitable and severe, that after all they are doing about right, &c." The next onset you will have may be a call from some one who will be very glad to see you, has no doubt as to your honesty, is sorry so good a man as you should lose all your influence by being with that little disreputable band of Advent believers, will say, come with us, we need your help, could do great good, although a little deluded, yet we always thought well of you, come back, there are symptoms of revival among us, &c. Away with all this; we can get along with any thing else better. Let us love the praise of God more than men. The cry "Come out of her" has been given, many have obeyed it, God has blessed them, and now to look back, will bring darkness to the soul. I must speak the truth, it is in love. The glory of God has departed, and some of them know it. But, says one, they are having a revival, and shall we not go and help it along? Not till you find it to be of God. There is a great difference between a revival of sectarianism, and a revival of religion. When I see them calling upon God, making heart-rending confessions for their great wickedness in rejecting the doctrine of the coming of the Lord; when I see all this, I shall begin to think God is with them, not till then. The Lord is not with the Advent doctrine and those who oppose it. God is not against himself. It is no proof because they seem to be grieved; it was so with the priests and rulers: they were very much grieved at the preaching of Peter and John, who were full of the Holy Ghost: so in these times many may be grieved because their nakedness is so apparent. Lovers of Jesus! be awake, let all your sympathy and influence be with God, Christ, and the truth. There is no neutral ground. We are for Christ, or are against him. What remains to be done, must be done in the strength of the Lord; and quickly, in the highways and hedges, compelling them to come in, as Jude says, pulling them out of the fire. And now, brethren, keep the faith, be strong, hold for God and truth, quit yourselves like men of God; soon you will take the Kingdom and possess it for ever and ever.

Thy brother waiting for deliverance.

Groton, March 15th, 1845.

LETTER FROM BROTHER F. G. BROWN.

DEAR BROTHER:—For various reasons I had almost concluded to say nothing more through the press; but being detained at home to-day

on account of illness, I will venture a few words, hoping that we shall very soon see our Lord, and then all liability to darken counsel by words shall no more exist. I thought the last Herald unusually appropriate to the times. I have no disposition to dictate as to what is seasonable: but so far as my acquaintance extends among the brethren scattered abroad, they do not need to have the truth of the Advent doctrine proved over again to them: in this they are rooted: but they want messages of consolation and comfort, exhortations to watchfulness, prayer, and entire consecration: rules, precepts for holy living—truths which will administer strength under trials. True, there are some who need the story occasionally repeated, and others who want to have the old truths continually dwelt on. I am afraid this second class love controversy too well, and that their religion has a larger place in their intellects than in their hearts. Others, and I reckon the majority, while they do not lose sight of the fruitful fields over which they have passed, are yet seeking for something rich and invigorating day by day. These are peculiar times: and oh how much wisdom you need and all who occupy similar posts! How peculiarly intimate with God and his Word should we all be! How careful to avoid incredulity on the one hand, and presumption on the other. Again, we are too liable to be over anxious for the cause, and to suffer from an apprehension that the strange elements around us may work our ruin. Well then, if so, Amen. But should we not rather be humbled before God, and like full grown men trust in Him and not be afraid.

The article—"Come back:" We need more of the same kind; it seems to me, unusual efforts have been made since last fall to allure our brethren back to the nominal church. Now the character of those associations ought to be presented in their true light, and this often, lest the true children of God be deceived and led astray by them. "Let no man take thy crown," is a warning applicable in this case. Our brethren cannot live in those institutions. This position we are bound to assume in all honesty, fidelity, and consistency with our faith and hope. God make you bold unto the end. "The duties and trials of our position."—I hope we shall frequently get such instruction as is furnished in this article. Perhaps you are hardly aware how unspeakably anxious God's dear children are at this moment, to know definitely what are their duties: they tremble lest they should not hourly be found doing just what their Master requires. If ever their whole souls and beings have cried out,—"Lord, what wilt thou have me to do?" it is at this moment. They are so fearful in some instances lest they should not do all the will of God, that they are in danger of doing that which God does not enjoin, and thereby of causing their good to be evil spoken of. The devil is using all his art and power to turn the advent doctrine into ridicule: but I hope God's children will cleave to it the stronger, and be careful that they give no occasion to the enemy to speak reproachfully. I trust the virgins are not asleep: no, they have arisen, their lamps are burning, and they are waiting for the return of their Lord; but still we need caution on all sides, awake though we be. The Lord is keeping his people in this place in the exercise of faith, charity, and good works. I see nothing wanting among them of which to deplore, unless it be more of the life and power of godliness. I believe we are, as a body, on the old platform; that is, we are holding on to time yet: we cannot give up but the Lord was signally in the proclamation of '43, and the seventh month movement: and we are looking with interest to the first month of the new Jewish year for the visible coming of the Lord. We believe this spring will introduce

us to Jesus, or will be accompanied with light on the past and the future. We have always taught the propriety of looking with expectation to anniversary periods for the realization of our hopes. Still we have no controversy with those who differ with us in this respect: they are at liberty to think and to speak differently: and if we had not charity and patience enough to listen to them, we should doubt our preparation for the kingdom. I think the brethren who are expecting Jesus this spring, ought to be treated with great kindness; their feelings are as sensitive on this point, as the feelings of us all were in relation to the seventh month. On the other hand, if a brother gives evidence of loving the appearing of Jesus, and is bearing the fruits of righteousness, I do not feel justified in condemning him, because his views differ from mine in relation to the time of the advent. Some are becoming as nicely sensitive, and more so, perhaps, respecting the proclamation of definite time, than ever the nominal church were: and others are pronouncing every passed point of time to which our expectations have been directed as a delusion! Well, I never saw the day, and trust I never shall, when I shall dare to be so bold as that. Providing this spring should pass, yet I should even rather say as did a good, humble brother among us awhile since,—"I leave the seventh month movement entirely in the hands of the Lord—at present, I don't exactly understand it."—Some of us may be proved yet to have been too early and too unqualified in our "confessions." When last fall I said that I must give up the first exact point of time to which my faith was ever made positively fast, I thought and proclaimed that we had received all the knowledge which we ever should in regard to definite time, but that the exact time we never probably should know. You know I made a little discrimination between the two terms. The former is used by the world, and by them is understood to mean no knowledge of the time: this position I hope never to occupy. By definite time I meant to be understood in the sense of specific or exact time, i. e., to a year or a day. I thought I could see the wisdom of God in giving us a watching, waiting, and praying time, when we should have left in the rear the great light houses that had all along guided us on our course. Many I think did not read with care, the article in which I then set forth my views: still I am not for defending them now; a very few weeks may tell how far they were unnecessary or necessary. I have, I am frank to own, often wished that I had not published it then, but had waited until the opening of a new Jewish year, which will fully test and put to rest all our past positions on time. I do trust the King himself will then come to teach us all, and to conduct us all to glory. But if I may be allowed an "if" he does not come, why then I trust we shall be prepared to canvass each other's views with candor. In the meantime, I hope we shall be kind, pitiful, courteous—love as brethren—have that charity which thinketh no evil—avoid strifes and contentions, and be very humble and prayerful.

Yours in waiting.

F. G. B.

Worcester, March 30th, 1845.

EASTER DAY.—Blessed be the Lord God of Israel, for he hath visited and redeemed his people. Luke i. 68. Let the inhabitants of the earth diffuse in loud acclamations the glorious name of the mighty Conqueror, who, by his Resurrection, hath procured and given an earnest of their own. Let mount Sion and all her sister churches break forth into singing, and utter the praises of Him, who hath delivered them from the curse of the law, and from the guilt of sin, and from the power of the second

death, as well as the dominion of the first. Let the Gentile world, and every tree of righteousness planted therein, burst out into the fruits of praise and thanksgiving for this great manifestation of the power and glory of God, in the redemption of our nature from the grave. Grant us, O Lord, to consider this, and be wise unto salvation; and in every thought, word and deed, remember our latter end. Grant us to remember that "our Redeemer liveth, and that He shall indeed stand at the latter day upon the earth; and though after our skin, worms destroy this body, yet in this flesh shall we see God." O, may we so "look for the Savior, the Lord Jesus Christ." Amen—*Horne.*

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, APRIL 9, 1845.

Editorial Correspondence.

CANADIAN TOUR.

Our visit to Canada, as has already been stated, was one of great interest to us, and, we trust, profitable to the thousands, with whom we had the pleasure of meeting in the house of prayer. We now give to our readers a brief sketch of the state of things, as they relate to the Advent cause in that country.

STANSTEAD.—We commenced our labors in Stanstead, Feb. 16th. The meetings continued two days; and though the weather was very unfavorable, yet the house was filled with attentive hearers, both believers, and unbelievers. We gave several discourses, on the nature of the Kingdom of God, and the time of its appearing: showing, by the prophetic symbols, the times, and signs, that the Advent is now at the very door. It was regarded as "meat in due season," and appeared to cheer the hearts of the saints. This was the field of Bro. LITCH's labors, in the Advent cause, in the spring of 1842. His efforts in this vicinity were crowned with unexampled success. We saw faithful souls, the fruits of his labors, who still continue in this faith, looking for the Savior's return. There are a good number of believers, in this town and vicinity. They keep up public meetings, in a spacious house, which they have at their command in Derby Line. At this meeting, we had the pleasure of seeing Bro. HUTCHINSON, CALDWELL, DUDLEY, STEVENS, SISTER PARKS, and other laborers, in this part of the vineyard. We held one meeting, to hear reports from these, and other brethren, relating to the work of God, which had come under their observation, since the seventh month. Several interesting narratives of revivals were given, which had taken place since that time. And although they had not seen so great an interest since, as before the seventh month, yet, there had been many genuine conversions, from that time, down to the present. We had the testimony, also, of converts, who had but recently been converted, in this place, that they had found an open door, and invited their fellow sinners to come to Christ. This was a refreshing, and heart-cheering season.

HATLEY, Feb. 18, 19.—Here we had a large audience. There was a good representation of the brethren, from the vicinity, and they appeared to be much revived, and encouraged. The unbelievers, many of whom were in attendance, gave a candid hearing: as much so, we think, as in former times. We were perfectly satisfied, that any intelligent lecturer may give the reason of our hope now, under fair circumstances, with the same success as formerly.

MELBOURNE, Feb. 20, 21.—Here we met, in a private house, a little distance from the village, where five meeting-houses were standing empty.—The princely brother, that opened his doors to the crowds, who came to hear, has been greatly blessed, with his family, by the Advent doctrine. There is a large, united, and happy company of disciples, in this place. Our meeting was of the most happy and refreshing character.

SHEFFORD, Feb. 22, 23.—This town is noted as the theatre of mob violence, against Brother HUTCHINSON, and the Advent brethren generally. Interest, as in all such cases, was at the bottom. Bro. HUTCHINSON had been signally blessed in his efforts, and many had been converted to the Advent faith by his labors. By the foolish policy of the more foolish shepherds of the flocks in that vicinity, they drove the better part of the sheep out of the fold. Brother H., like a wise and good shepherd, fed these hungry sheep, and gave them good pasture, in the "good old ways," wherein they now find peace to their souls. It was natural, that the foolish shepherds, and their adherents, should feel exasperated at this result, and like Saul of Tarsus, become "exceeding mad." To carry out their malicious designs, they made a wooden horse, wrote Brother H.'s name upon it, and provided a connected argument for his outer man, consisting of a compound, of equal parts, of tar and feathers, and, surrounding the house of worship, broke in the door, smashed the windows, &c. But, Brother H. and his companions were spirited away, and went on their way rejoicing, to another place, fulfilling their mission, as commanded in the Book of Divine direction. We have no need to say more, as the particulars were recently given in the "Herald." But to return to our meeting. It was held in the house of a liberal-hearted brother, who has done much for the Advent cause. The second story of his house, has been entirely devoted, for some time, as an "Advent Tabernacle." The brethren have been greatly blessed, and much has been done for the salvation of souls, and the perfection of the saints for the Kingdom. We had a glorious gathering of the faithful, and a refreshing from the presence of the Lord. We were not disturbed, or hunted, by haters or scornors of our hope—the storm has passed over. The brethren are encouraged, and are full of faith and hope, looking for the Advent of the King, as the next event, and that soon.

At a Wesleyan Missionary meeting, held in the vicinity of this place, to raise money for the "world's conversion," one of the leaders in the mob mentioned above, acted as Chairman!! In reading one of the resolutions, to be acted upon, in which the phrase occurred, "in which we recognize the Great Head of the Church," he read, "in which we RE-ORGANIZE the Great Head of the Church!!" The mistake was not corrected, and it was thought that it was quite appropriate in his case. For, if the world is to be converted to the religion of mob violence, against the personal reign and glory of Christ, the first important step of these gentlemen mobocrats would be, to re-organize the Great Head of the Church!

OUTLET, Feb. 26.—We gave two lectures in this place, to good audiences. There is in this vicinity, a good number of waiting servants, girded with truth, and lights burning, looking for the blessed hope.

ODELL TOWN, Feb. 28.—We had a good gathering here, where we met with Brother ADRIAN, of Essex, Vt., and Brother TURNER, of N. Y. We had a profitable season. But few brethren reside in this immediate vicinity, but they stand firm, and let their lights shine.

CHAMPLAIN (N. Y.), March 1, 2. A large number of brethren and sisters collected at this meeting, from the town and vicinity. We had a most interesting and profitable season. The brethren are strong in faith, and look for the speedy coming of the Lord. On Sabbath evening we gave a lecture in the Methodist meeting house, at Rous' Point, to a large audience. Most of those present, were not believers; yet, they gave an attentive hearing, and we learn that a good impression was made.

ISLE LA MOTTE (Vt.), March 3.—There is a happy company of believers in this Isle of the Lake. They were mostly driven from the Methodist Church, and now stand fast in the Advent faith.—Their former minister came into our meeting, in the evening, and by his blind management, increased the faith, and numbers of the flock, he sought to diminish and scatter. May the Lord give him light and grace.

ESSEX (Vt.), March 4.—In company with Bro. ADRIAN, who kindly helped us on our way, we went to Essex, where there is an excellent company of disciples. Brother A. feeds them with the bread of life, a part of the time. They, in common with others, who have lived up to their faith, have suffered much from the ungodly. Our meeting was disturbed by a few individuals, who are not fit, nor is it safe, for them to run at large, in any decent community, but, we trust, God was glorified. If the Lord will, we intend to visit these dear brethren again. May the Great Shepherd keep them all in preparation for his coming.

On our way, we called at Vergennes, and gave one lecture. We also called on brethren in Addison and Orwell, who helped us on our journey. May the Lord reward them.

LOW HAMPTON (N. Y.), March 8, 9.—We visited Bro. MILLER, and the brethren in this place. We found Brother M. in health, and rejoicing in hope. He fully sympathizes with all the dear brethren, who are looking for the blessed hope at hand, and greatly desires that all may cling to the faith of the Advent, which has been established, by a harmonized, and connected view of the prophecies, founded upon a literal interpretation. This he regards as the only safe ground. For a little time he cherished some views, relating to the door of mercy, and the coming of the Bridegroom, that were not in strict accordance with the above principles of exposition. The peculiar, and striking circumstances of the time, led him into the view. But the fact of souls being converted, in different places, as formerly, at once showed the mistake, which he readily and cheerfully corrected. He now regards his original view of the Midnight Cry, and of the wise and foolish virgins, to be the correct one. Let our friends re-examine his sermon on the Ten Virgins. We believe it is the true exposition.

The Advent congregation in this place, stand on the original ground, and look for the hope soon to be revealed. We had several excellent meetings; and the communion season was one of great interest to us all. The brethren having been recently cut off, and Father Miller with them, from the Baptist communion, we had the pleasure, after many years of the sweetest fellowship and continued labors and sufferings in the cause of Christ, for the first time of communing with Bro. MILLER and his beloved people. J. V. HIMES.

New York, March 27th, 1845.

Spiritualism and Mysticism.

Erratic minds are ever prone to deviate from the plain Scriptural path, in which alone there is safety. But the history of the church may teach us that when the literal interpretation of the Scriptures is departed from, either for the hallucinations of mysticism on the one hand, or those of spiritual-

ism on the other, moral death and fanaticism are the legitimate results.

In the mystical application of the Old Testament prophecies to a mixed mortal and immortal reign during the thousand years, both of those results have been the consequence. The Ervingites, who held to such a state, with the restoration of the carnal Jews, ran into the grossest excesses of fanaticism, making pretensions to special revelations and spiritual gifts.

This is a poor commentary on the assertions of those, who, ignorant of the excesses of Judaism in England, assert that the mysticisms of that theory are the only safe-guards against fanaticism.

But, on the other hand, as much or more is to be feared from the hallucinations of Spiritualism, which, wherever it prevails, makes sad havoc among the flock, fouling the purest waters, and treading down the finest grain. It is to be expected that where the truth of God is, the devil will also endeavor to pass current his counterfeit coin; but such is no evidence that there is no such thing as good coin. The brick-maker in burning a kiln of bricks, will always find that although the great body of his kiln will be well burnt, yet a portion will be burnt too much, and even be spoiled by the fire, while another portion will be valueless by reason of their not being sufficiently burned. So it is with all moral works: there will be those who diverge to either extreme. And as the inexperienced workman, may in one hour destroy the labors of an experienced one during a long time; so also again in the moral world the false teachings, hallucinations, and puerilities of one who has never accomplished any good, may poison and corrupt the minds of multitudes who had been enlightened by the patient toils and laborious teaching of many a faithful servant of God.

There has been, till now, no period since the promulgation of the nearness of the Advent, when there was so great a liability of the divergence to extremes on the part of those who are looking for the Lord, as there is at the present time. There is less danger of mysticism than of spiritualism, because the Advent churches were every where assailed with that some three years since. The great present danger is a proneness to spiritualizing—the great precursor of every wild and fantastic vagary. Where there is not enough of the ingredient of humility in ones moral development to permit the acknowledgement of a mistake, where an expected event did not occur at the expected time, in the expected manner, such may desire to make it appear that the event *did* occur, but in a *different* manner. Our blood was chilled a short time since by reading in a communication in the columns of a contemporary, the *existence of the Holy Ghost* pledged upon the experience of the writer, in reference to the teachings of the Divine Spirit. We have been grieved in heart at the perversions which some have made of God's word.—Feet-washings and holy kissings, which were only among the hospitalities of the east, some have enjoined as *religious* observances to be practiced in public and mixed meetings. Some have taught second and third immersions into third covenants, inculcated the duty of selling chairs, tables, &c., and sitting and eating on the floor; and those who have claimed to be teachers have publicly defended those who have thus taught and practiced. Such is one extreme into which those have run in all ages, who have become wise above what is written. Others are teaching the very reverse of all our hope,—denying any personal coming of Christ. A paper just issued at Utica by some, who a short time since were looking for the personal coming of our King, teaches that heaven is only in the hearts

of God's children, that all the body Christ has, is the church, that the only advent of Christ we are to look for is "in the bodies of his saints, by causing the Spirit dwelling in them to shine out through the entire man," that when Christ descends from heaven it will only be descending from the hearts of Christians—the heaven where he now is—to their bodies, that the holiest of all, even heaven itself, is only in our hearts, that to look "with natural eyes into the heavens for Christ," is "antichrist," that "there is no such thing as a literal body of Jesus in the universe of God"!!! that we are to stop "gazing up into heaven," and that to look for the personal coming of Christ is "carnal," &c. &c.

Such spiritualizings, such sickening perversions of the positive declarations of Jehovah are painful to the hearts of those who mourn over the moral desolations of Zion. But in view of these things, the only safety consists in holding out the clear broad light of the Bible, in following its plain literal teachings, in understanding the prophecies of the Old Testament in the clearer light of the New, and in taking the inspired expositions of the New as the literal purport of the Old. Standing on this safe and sure platform, with our eye continually fixed on that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ, we may bid defiance to all the winds of doctrine by which so many are being driven about. But if, instead of looking for the Lord, we look for the carnal Jews, or reject Christ's coming by spiritualizing the Advent or any of the other great truths, we are at once in danger of all the extravagances or moral death that follow such teachings. We should, however, be kind to all who differ from us, and count them not as enemies, but admonish them as brethren, endure all their hard speeches with meekness, and convince all such by well ordered lives, that godliness consists in loving the Lord with all our hearts and our neighbors as ourselves.

Literalism vs. Spiritualism.

God has promised Abraham and his seed that they shall inherit the land of promise for ever.—Paul assures us that if we are Christ's, then are we Abraham's seed, and heirs according to the promise. He also assures us that there have sprung from Abraham so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable, who all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. These were all descendants of Abraham and Jacob, extending through many generations, the seed of Israel and his seed's seed, parents and their offspring with them. Now when God shall again multiply men upon the mountains of Israel by raising from the dust all this immense multitude of Abraham's faithful children, with all the branches which have been taken from the wild olive-tree, and grafted contrary to nature into the good olive-tree, thus partaking of its root and fatness, and shall give them an eternal inheritance there, then we contend that the promise to Abraham and his seed will be **LITERALLY FULFILLED**.

O, no! say a class of expositors who are self styled literalists, that is *spiritualizing*! The branches which are broken off through unbelief,—those whom the Savior called children of the devil, and denied that they were Abraham's seed, affirming that if they were they would do the works of Abraham,—these, say they, are the ones who are to be restored, and will dwell in the land of Canaan 1000 years; and that, say they, will be the literal fulfilment of this promise!

Let that which is *spiritual* in these two theories perish. We abide by the literal. But we must

believe that Paul is a better expositor of the Abrahamic promise, than those who would again build up the division wall between Jew and Gentile.

A COMPLETE CONCORDANCE TO THE HOLY SCRIPTURES, by Alexander Cruden, M. A. A new and condensed edition, with an Introduction by the Rev. David King, L. L. D. Boston: Gould, Kendal & Lincoln.

We have been presented by the publishers with a copy of the above valuable work, for which they will accept our thanks. This is the very work of which we have long felt the need. We obtained a copy of the English edition some time since, and wished some one would publish it; and we are much pleased that its enterprising publishers can now furnish the student of the Bible with a work which he so much needs, at so cheap a rate.

It is smaller than Cruden's large work, which at \$4.50c is beyond the reach of many, and yet it contains all that is valuable in that, in 570 pages, and is sold for \$1.50c, bound in sheep; and \$1.25c in boards. This will bring it within the reach of all; and we hope that no Adventist will now remain without this important and necessary auxiliary in the study of the Holy Scriptures, which cannot be pursued to advantage without some such help.

This edition is printed from plates imported from England, and is therefore correct; and it is "a full and fair copy of all that is valuable in Cruden as a Concordance. The principal variation from the original consists in the exclusion of the Bible Dictionary, which has long been an incumbrance to the larger work, and the accuracy and value of which have been depreciated by works of later date, containing recent discoveries, facts, and opinions, unknown to Cruden. The condensation of the quotations of Scriptures, arranged under their most obvious heads, while it diminishes the bulk of the work, greatly facilitates the finding of any required passage."

A supply of the above can be obtained at this office.

Feet-washing and Kissing.—

IS THERE ANY AUTHORITY FOR CONSIDERING THEM AS APPOINTED ACTS OF RELIGIOUS WORSHIP?

With Adventists it has become a settled principle, that every question of religious doctrine, duty or experience, must be decided by the word of God; and that *all* that is contained in the word of God, on the question in discussion, must be allowed to have its proper bearing in the case.

That the washing of the feet is brought to view in the word of God as an item in the duties of ancient hospitality, and the kiss as an ancient form of affectionate salutation, is too clear to be matter of doubt. Abraham proposed that "a little water be fetched to wash the feet of the three men" (?) who appeared at his tent door in the plains of Mamre—Gen. xviii. 15. Lot did the same: xix. 2. So Abraham's servant, and the men that were with him, who went out to get a wife for Isaac, were treated.—xxiv. 32. So also Joseph's brethren xliii. 24. See further, Judges xix. 21; 2 Samuel xi. 8.

It was the inattention of the Pharisee, who desired Christ to eat with him, in this respect, which was reproved by Christ:—"And he turned to the woman, and said unto Simon, Sorest thou this woman? I entered into thy house, *thou gavest me no water for my feet*; but she hath washed my feet with tears, and wiped them with the hairs of her head. *Thou gavest me no kiss*: but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment."—Luke vii. 44—46. And the apostle places washing feet among the acts of hospitality to be practiced among "the saints" in his letter to Timothy: "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works;

if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."—1 Timothy v. 9, 10. That this act was usually performed by servants, when not performed by the individuals themselves, is evident from the words of Abigail, the wife of Nabal, to David: "Behold, let thy handmaid be a servant to wash the feet of the servants of my lord." 1 Samuel xxv. 41.

So far, the washing the feet of others is brought to view only as a customary item in the duties of hospitality. Have we, now, any authority for giving it a higher or different character? for viewing it in the light of "a sacrament?" an "ordinance?" or, in any sense as an appointed part of religious worship? If we have authority to take either of these views of the act of feetwashing, it must be derived from the command and example of our Lord, or of the apostles. No one can claim that the apostles ever enjoined or practised the act, in any such light, without being "wise above what is written;" and the fact that they have left no record of the light in which they received the "example" of our Lord, is sufficient of itself to prove that it could not have been understood by them as designed to establish feetwashing as an institution of the church: if that had been the case the apostles could not have left it as they have. Is there anything, then, in the case recorded by John (chapter xiii.) to give the act such a character? It would be difficult, indeed, to point out anything in the manner of the act, or in what was said in connection with it, to sustain such a view of it.—Omitting, for the present, any consideration of the terms which, in the received version mislead us, (viz. "the supper being ended," &c.) and referring only to the plainly stated facts in the case—always a better guide than definitions, where the definitions are so various as to furnish room for dispute—it is perfectly certain, that the washing of the feet of the disciples by Christ was *before*, and not *after* the supper.

The account of the act is thus introduced by John (xiii. 4): "He riseth from supper and laid aside his garments; and took a towel and girded himself: after that he poureth water into a bason, and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded." Verse 12.—"So after he had washed their feet, and taken his garments, and was set down again, he said unto them, know ye what I have done unto you?" He proceeds in his remarks to the end of verse 20. Verse 21.—"When Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily, I say unto you that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spoke." The horror and fearful anxiety which this remark of the Savior occasioned, was too painful to be endured. Peter "beckoned" to John, whose position was favorable, to ask the Savior to designate the one "of whom he spoke." John, seemingly more dead than alive asks, "Lord, who is it?" The bestowment of "a sop"—(margin, *morsel*) undoubtedly a bit of the bread used at the paschal meal, dipped in the wine—was to point out the traitor. "And when he had dipped the sop he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest do quickly! Now no man at the table knew for what intent he spake this unto him."—26—28.

Here we have a detail of the facts of the case in their order:—Jesus riseth from supper—washes their feet—after washing their feet sits down again—converses particularly upon that act—announces the betrayal—designates the traitor, and dismisses him to his work of darkness. And they are all this time "at the table." Now if the evangelists inform us that this announcement of the betrayal, the alarm which arose from it, and the designation of the traitor took place *during* the supper, it necessarily follows that the washing of the feet took place *before* the supper. What now is their testimony in reference to this fact? "And as they did eat, he said, Verily, I say unto you that one of you shall betray me."—Matthew xxvi. 21. "And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me."—Mark xiv. 18. And, as if to silence all queries whether this might not be the eating of the passover, which preceded the Lord's supper, Luke places this fearful announcement at the distribution of "the cup after supper."—Luke xxii. 20, 21. This is enough. The plainly stated order of the facts

settles the question that the washing of the feet of the disciples was *before* the supper. What, then, it will be asked, could John mean by saying, (verse 2,) "And supper being ended?" Why, plainly, that the *preparing* of the supper, not the *eating* of it, was ended. So the best writers understand the text; (see Dr. Clark, Scott, and others,) and every one, who knows anything of the original, knows that the verb, *genomenon*, may be rendered so as to read "supper being completed, or fully come."

I have thus been particular that it may be seen that there is no such circumstance in the manner of performing the act, as some of our good brethren have supposed, for regarded it as anything more, in itself, than the customary washing on such occasions.

But, further, is there anything in the words of Christ, in connection with the act, which should lead us to view it in a different light? Does he speak of it, as the Lord's supper is spoken of, as referring to any great fact beyond itself, which it is to "show forth," or keep "in remembrance?" No. Is it to be attended to, as baptism is to be, in the name of the Father, Son and Holy Ghost, as a profession of our faith in Christ, and by which (the grace of God accompanying it,) we are made conformable unto his death, that we may be also in the likeness of his resurrection? No. Does he say anything more than to connect a practical lesson of humility with one of the most ordinary duties of life? Not a word. He says:—"Ye call me Master, and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done unto you. Verily, verily, I say unto you, The servant is not greater than his lord: neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."—Verses 13—17.

Nor were the great and divinely appointed events then transpiring, or the character of the service in which they were engaged, the occasion of the act and the lesson; but, evidently, the temper of the disciples, according to Luke, was the occasion of our Lord's "humbling himself" as he did. He had sent Peter and John to make ready that he might eat the passover with his disciples; and when the even was come—the hour—he sat down with the twelve. "And there was also a strife among them which of them should be the greatest."—(Luke xxii. 24.) Alas, how poorly qualified were they to sympathize with their Lord in the trials of that hour! Let us not expect too much of "disciples," even now! The "strife" might have arisen from the preference given to Peter and John at the time, or, most naturally, since they were so unlike to each other—one the rose to diffuse the richest fragrance of the gospel, the other the rock to shelter it—between these two. This cruel spirit seemed to add to the affliction of the Savior. It must be effectually reprov'd:—"He riseth from supper, and laid aside his garments; and took a towel and girded himself: after that he poureth water into a bason, and began to wash the disciples' feet!" "Took on him the form of a servant!" The washing was entirely customary; that their "Master and Lord" should perform it for them, gave a point to the reproving lesson intended, which it would seem impossible for a Christian ever to forget:—"I am among you as he that serveth!" Let him that is chief among you be as he that doth serve!

If there is nothing in the circumstances or words connected with the act, as performed by Christ, to give the washing of the feet the character, in any sense, of a sacramental act, is there any circumstance in the case to authorize its introduction as a part of public or social worship? Certain it is that the paschal supper, the eating of which called the Savior and his disciples together, was strictly a "family" institution; Exodus xii. 3, 21, and that Christ, with "the twelve" only, were present: so that the "example," if literally followed, would not authorize the performance of the act even in one of the most ordinary social meetings of both sexes. But as the practice of the apostolic church, the only sure expounders of Christian doctrine, has placed "washing the saints' feet," among other acts of affectionate hospitality, there can be no authority for, or propriety in, the performance of the act but when it is necessary; and in no case as a part of divine worship.

We could as well feed a brother who was not hungry, clothe one who was well clad, or give

medicine to one who was not sick; or introduce these acts, as acts of worship, as to practice feetwashing when unnecessary, or as an act of worship. See Acts xv. 1—29.

Of kissing, the word of God has said nothing more, to authorize its introduction as an act of worship, than of feetwashing. It is brought to view as a customary form of affectionate salutation; but no examples are recorded, in the New Testament, except in the case of Judas, (the case of Mary does not appear to have been an act of salutation) and the friends of Paul at parting with him. The utmost that can be authorized, is the kiss at meeting and parting—and then, "a holy kiss."

If brethren and sisters think they are under the necessity of doing these things as "a means of humbling" themselves, let them beware how they enforce their observance as essential to a preparation to meet the Lord, or as a test of Christian character. They should remember that every thing that is "a cross" to them may not be duty on that account. It would be "a cross" to any Christian to steal or murder, but they must not steal and murder on that account. And even what may be a cross and a duty to one may not be to another. But let not these dear brethren and sisters be surprised if they find that they are "in the snare of the devil," from which it may be as much their duty to get out as soon as possible, by the help of God, as to get others into it. If the devil cannot seduce us from the authority of God by leading us to reject his word, he will not fail to try to effect his object by interpreting it for us. It will make but little difference whether we deny or pervert the truth. When the Saviour repelled his bold insinuation to doubt that he was "the Son of God," he called to suffer hunger; or, to resort to doubtful means to relieve himself, by asserting, "It is written, that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," we very soon hear the devil himself calling upon Christ to "cast himself down: for it is written." See Math. 4: 1—6. And no artifice to which the devil has ever resorted has been so successful as the substitution of unauthorized and false tests of submission to God, and false terms of acceptance with him. This done and the way is at once prepared to put the true tests and terms into the background. All the fabrications which have "changed the glory of the incorruptible God into an image"—all the operations which have produced "tares" for "wheat"—all the "lying wonders" by which the Son of perdition has been able to "sit in the temple of God as God," are the fruit of this perverting principle. And so, it is feared, the old adversary has got this false view of these acts,—perfectly proper in themselves when properly attended to—before the mind of our brethren; they are so afraid of not doing everything that is commanded, they feel they must do whatever appears plausible; and as soon as they bow to the false test as essential, they can hold no fellowship with, and cherish no hope for, those who do not bow with them, and hence they feel bound by duty and love to labor to bring all their particular friends to see things in the same light that they do. But whether it is seen or not, sincere or hypocritical, "the mystery of iniquity" is in it, and evil must be the result.

There is but one absolutely essential condition of acceptance with God for accountable sinners, it is faith in Christ. There is but one thing absolutely essential to a preparation for the coming of the Lord, it is that the spirit of God dwell in us.—Rom. 8. And whatever tests of our being "led by the spirit" may be allotted to us by the word and providence of God, there are some things which men have made tests which God has never made so. The Pope would have us believe that we must enter the fold of "the only true church," as he understands it, or we cannot be saved. The old Calvinists, or Hopkinsians, taught that a man must be willing to be damned or he could not be saved. Some of our brethren, (we should be thankful they are so few) have taught that our experience must be marked by certain exercises—perhaps losing one's strength—or we were not fit for the kingdom of God. And now brethren tell us we must be baptized, on the type of Elijah, to get over Jordan, wash feet and kiss, in a prescribed manner, or we are not prepared to meet the Lord. But as this is all alike unauthorized by the word of God it should all be treated in the same manner.

If I were not disposed to feed a brother when hungry, to clothe him when naked, to minister to him when sick, or to wash his feet when necessary,

I should doubt that I had the spirit of God, or were ready for his kingdom; but when a brother attempts to enjoin any of these things as acts of worship, or as essential to salvation, when unnecessary, however I may esteem his sincerity or pity his weakness, I must rebuke him for taking an unwarrantable and dangerous position, that of "adding to the word" of God. I can no more sanction the weaknesses of mistaken piety than the abominations of wilful depravity. Brethren should be reminded that no past success or present holiness can authorize them to add to the word of God; that their feelings in the case prove nothing but this—that *they feel!* And if "the spirit" by which they are led cannot be governed by the word of God, as he has given it to us, they should "try the spirit" before they assume that it is "the spirit of Jesus."

A brother has said to me, in speaking of the things now under consideration, "This will go through the band, and you can't stop it." It doubtless has its mission to perform, but it will not "go through" those who regard the authority of God more than that of man. It will be enough for me if I stand on the word of God, though I may stand alone; but if I may convert a brother who errs from the truth, and save a soul from death, the greater will be my rejoicing in the day of Christ.

A. HALE.

LETTER FROM BRO. R. HUTCHINSON.

DEAR BRO. HIMES:—Various are the means which the devil is employing to check the progress of "the present truth." As its foes utterly fail to meet it with fair argument, they resort to maligning its adherents. Thus the way of truth is evil spoken of. The following extract of a letter from my parents in England furnishes a specimen. "R. Greenbank has written to James Buck, that the day the Advent believers expected the Lord to come, it was awful to see their proceedings, that many families were quite distressed and turned out of doors by giving all they had, and that they put an end to their lives in various ways!" Therefore the people here think you are the wickedest upon earth. Some say you want burning and others say you should be shot. The Superintendent (Methodist Preacher) says that if he had ten or fifteen souls he would forfeit them all if this world was not standing a thousand years after this. However here are many who have received your papers and have read them carefully, and say they have received more light and understanding of the Bible through them, than by all the sermons they ever heard. We receive the Advent Herald from Boston."

R. Greenbank is a Minister of the Methodist Episcopal Church in the States. About a year ago I received thro' the same medium, a similar misrepresentation of him. I suppose the Adventists in the States put an end to their lives in various ways, at the time that you were in jail and I hung myself, as published through the States and this Province.

I am confidently looking for the Savior. I expect that many weeks will not pass away before our great Joshua is at the head of his immortal army. Then the reproach of Egypt will be rolled from off the true Israel, and the saints take the Kingdom. "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom."

I look with great interest to the anniversary of Israel entering Canaan. Joshua iv. 19, v. 9—12. The Old Covenant is an acknowledged type of the New. And so far as we have advanced under the New Covenant it has, in the prominent events, agreed with the Old Covenant as to time. When did the Old Covenant, the shadow, commence? When the Israelites left Egypt. Heb. viii. 9. When was the New Covenant, the substance, commenced? When Christ was crucified. Heb. ix. 16, 17. The commencement of the shadow was distinguished by the slaying of the Passover Lamb. The commencement of the substance was distinguished by Christ our Passover

being slain. Christ was crucified in connexion with the Jewish Passover, and consequently on the anniversary of the departure from Egypt. Hence we left Egypt under the New Covenant, when Christ was crucified, and on the fourteenth day of the first month, according to the time of the Israelites leaving Egypt. The feast of the first fruits of the harvest was observed on the third day from the Passover. Christ rose from the dead as the first fruits of them that slept on the third day after the crucifixion. On the fiftieth day from the third after leaving Egypt "the law of the letter" was given from Sinai, the anniversary of which was observed by the feast called Pentecost. The "law of the spirit" was given on the day of Pentecost. (Acts ii. 1—4,) and hence on the same day of the same month that the law was given from Sinai. Thus, while we left Egypt under the New Covenant on the anniversary of the Israelites leaving it under the Old, we also passed Mount Sinai on our way to the promised land, on the anniversary of the Israelites passing it in going to the typical inheritance. Therefore if I reason from analogy on the past, I cannot but look with confidence and interest to the anniversary of Israel entering Canaan. Then I look for the reproach of Egypt to be rolled from off the antitypical Israel,—the rebuke of God's people to be taken away from off the earth, death to be swallowed up in victory; all tears to be wiped away, and the saints take the inheritance. "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom." Turn to 2 Kings 2 chap. and you will find that Elijah, the representative of the righteous living at the end, (Matt. xvii. 3,) had evidently two disappointments in relation to the place, and consequently the time if it took time to go from place to place) of his translation. We have had two disappointments. May we not have been with Elijah to Bethel and Jericho? And may now be on our way to Jordan. From there the angels will go up. May we have the spirit of Elijah! Yours &c.,

R. HUTCHINSON.

Waterloo, March 17th, 1845.

THE BELIEF OF THE ANCIENT JEWS RESPECTING THE RESTORATION OF ISRAEL.

"As for my opinion," saith R. Menasse, "I think that after six thousand years, the world shall be destroyed, upon one certain day, or in one hour; that the arches of heaven shall make a stand, as immoveable; that there will be no more generation or corruption; and all things by the resurrection shall be renovated, and return to a better condition." Menasse also assures us that "this out of doubt, is the opinion of the most learned Aben Ezra," who looked for it in the New Earth of Isaiah lxx. 17.

"Man shall be restored in that time, namely in the days of the Messiah, to that state in which he was before the first man sinned." R. Moses Nachmanides in Deut. § 45.

"R. Berakyah, in the name of R. Samuel, said: Although things were created perfect, yet when the first man sinned, they were corrupted, and will not again return to their congruous state till Pherez (i. e. the Messiah) comes." "There are six things which shall be restored to their primitive state, viz. the splendor of man, his life, the height of his stature, the fruits of the earth, the fruits of the trees, and the luminaries (the sun, moon, and stars.)—Bereshith Rabba Fol. 11. Col. 3.

"In that time, (i. e. of the Messiah) the whole work of creation shall be changed for the better, and shall return into its perfect and pure state, as it was in the time of the first man, before he had sinned."—R. Becai, in Shilcan Orba, Fol. 9, Col. 4.—p 360.

"RABBI ELIEZER the great, is supposed to have lived just after the second temple was built. He, referring to Hosea's prophecy (chap. xiv. 8,) applies it to the pious Jews who seemed likely to die without seeing the glory of Israel, saying: 'As I live, saith Jehovah, I will raise you up, in the time to come, in the resurrection of the dead; and I will gather you with all Israel.'"

The Sadducees are reported to have asked Rabbi Gamaliel, the preceptor of Paul, whence he would prove that God would raise the dead. Nor could he silence them till he brought against them Deut. xi 21, "Which land the Lord swore that he would give to your fathers." The Rabbi argued, that as Abraham, Isaac, and Jacob, had it not, and God cannot lie, therefore they must be raised from the dead to inherit it.

RABBI SINAI, though of later date, argues the same from Ex. vi. 4, insisting that the law asserts in this place the resurrection from the dead—to wit, when it is said: "And also I have established my covenant with them, to give them the Canaan, &c.; for (he adds) it is not said to you but to them."

"Besides the foregoing statements," "there are likewise various traditions of the early Jewish church, which are entitled to attention from the general respect shown to them in all ages: though they cannot be urged in the light of direct testimony. Among these is the commonly received opinion, that the world was to last in its present state, during six thousand years; and that in the seventh millenary it was to be renewed, and all the promises of God made to the fathers accomplished at that time."

MENASSEH BEN. ISRAEL, (*De Resurrec. Mort. L. i. c. 1 § 4*.) says, "It is plain that Abraham and the rest of the Patriarchs did not possess that land; it follows, therefore, that they must be raised in order to enjoy the promised good, as otherwise the promises of God would be vain and false."

RABBI SAAHIAS GAION commenting on Dan. xii. 2, says "This is the resuscitation of the dead Israel, whose lot is eternal life, and those who shall not awake are the forsakers of Jehovah."

"In the world to come, says the Sahar, fol. 81, the blessed God will vivify the dead and raise them from their dust, so that they shall be no more an earthly structure."

Jalkut Simeon, 2 fol. 109.3, says "There is no difference between the living and dead righteous: they differ only in name." R. Moses Gerundensis says, "No one can be partaker of an interest in the world to come, but the souls only of just men, separated from their body shall enter into it."

THE JUBILEE TRUMPET AND ITS ANTITYPE.

The Type is in Leviticus xxv.; and 1st. It was to sound in the day of atonement; 2, it was to sound throughout all the land; 3, was to proclaim liberty throughout the land; 4, every man was to return unto his possession; and 5, every man was to return to his family.

We look for the anti-type at the end of the law, which was to bring us to Christ, or at the farthest, to his crucifixion and ascension.

1. The day of atonement in which it was to sound. It commenced, according to Paul's testimony, Hebrews ix. 8, when the first tabernacle was removed, of which Paul, Col. ii. 14, says Christ nailed the handwriting and ordinances to his cross, and took it out of the way: Hebrews vi. 14, Seeing then we have a great High Priest, that is past into the heavens, Jesus the Son of God, let us hold fast our profession. When the first tabernacle was past, our high priest entered the most holy

place, and of course the day of atonement began, and will continue while the High Priest remains in heaven: Acts iii. 21,—“whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Then the day of atonement covers the whole gospel day, and of course the jubilee trumpet extends through the same, instead of any one day of 24 hours.

2. It was to sound throughout all the land. We have the antitype in the preaching of the gospel: Matthew xxiv. 14.—“This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. This is throughout all the land promised to Abraham and his seed. Romans iv. 13. The promise that he should be the heir of the world was by faith.

3. It was to proclaim liberty. In Isa. lxi. 1, we find a prophecy of the preaching of the gospel by the Savior according to his own declaration: Luke iv. 21,—“The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek—[Matt. v 5, The meek shall inherit the earth—] to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, and to preach the acceptable year of the Lord.” The message was introduced by the Savior after he was anointed with the Holy Ghost, but was confined to the Jewish nation principally until after his resurrection; and it was finally completed when his disciples received the Holy Ghost on the day of Pentecost. The gospel proclaims a final release to the true Israel, from the captivity of sin, death, and the grave.

4. And ye shall return every man to his possession. The meek shall inherit, or possess the earth. Prov. ii. 21, The upright shall dwell in the land, and the perfect shall remain in it.

5. And every man to his family, Eph. iii. 15. Of whom the whole family in heaven and earth is named, those who are to be gathered together in one,—all things in heaven and earth, or children of Abraham; Gal. iii. 29, “If ye be Christ’s, then are ye Abraham’s seed and heirs according to promise.” 2 Cor. iv. 18.—“And I will be a father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty.

Thus we have the complete fulfillment of the day of atonement, and jubilee trumpet, in the gospel and gospel day. Your brother in hope.

I. H. SHIPMAN.

N. Springfield, Vt., March 31, 1845.

A Dialogue.

A Dialogue between an Advent Lecturer and a Presbyterian Minister in Canada.

P. M.—Are you a Minister of the Gospel?

A. L.—Yes sir.

P. M.—How long have you been a Minister?

A. L.—About ten years.

P. M.—To what denomination do you belong?

A. L.—Not any at present.

P. M.—That’s a bad sign.

A. L.—I suppose it appears so to you.

P. M.—To what denomination have you belonged.

A. L.—The British Wesleyan Methodist.

P. M.—And what are you now? a Mormon? Christian, or a Millerite?

A. L. They call me a Millerite.

P. M.—You are the first Millerite Preacher I ever saw.

A. L.—I suppose the sight is a great curiosity.

P. M.—I would advise you never to mention the Advent again while you live, for the doctrine does more harm than good.

A. L.—I should not be very apostolical in my preaching were I to adopt your advice.

P. M.—What kind of a Bible do you Millerites use?

A. L.—You can see it (here the Advent Lecturer handed his Polyglott Bible to the Clergyman.)

P. M.—I perceive it is one of our regular Bibles. Can you tell me the meaning of the word Polyglott? (This insulting interrogation was designed to show the listeners that the Millerite Preacher was an ignoramus.)

A. L.—Do you allow the principle that exchange is no robbery?

P. M.—Yes, to be sure.

A. L.—If you will translate me the following (here the Advent Lecturer repeated a Latin stanza from Horace) I will tell you the meaning of Polyglott.

P. M.—That is Latin, is it not?

A. L.—Yes, and if you will translate it for me I will tell you the meaning of Polyglott.

With this the Clergyman walked away, receiving the reprehension of the listeners!

THE ADVENT HERALD.

BOSTON, APRIL 9, 1845.

☞ The Infidels have expected great things from our disappointment.—*Advent Herald.*

We expected no more than has come to pass—namely, that your confidently anticipated Lord would not come. We also expected another thing—that you would not be able to prove your assertion, that the former publisher of the Investigator, Mr. J. Q. Adams, had renounced Infidelity and turned Millerite.—*Investigator.*

We are disappointed in not hearing from Bro. J. Q. Adams, in reference to his theological whereabouts. In not being able to prove that Bro. Adams has renounced Infidelity, the reader will remember that the proof which the Investigator demands, is an avowal of this fact from Bro. Adams himself. If the Investigator will be satisfied with the testimony of third persons, we promise to furnish him with as much evidence as he can reasonably demand. He was at the campmeeting at Southbridge in the fore part of last October. We rode in the cars with him on Friday, October 11th, from Worcester to Boston. He came from the campmeeting to this city, for the sole purpose of persuading Bro. Himes to return with him to that meeting. There were quite a number of Adventists in the cars at that time who will testify to the same fact. He remained in the city over night, and came to this office the next day and procured a large bundle of papers. Since then, we have heard nothing from him. But we assure the Investigator, that if our word is not sufficient, we can prove by others, that last October, Bro. J. Q. Adams, the former publisher of the Investigator, was fully committed to the Advent doctrine; and we conversed with him in reference to his former connection with the Investigator.

If this should meet the eye of Bro. Adams, we hope he will respond to it. We also hope the Advent papers and friends will circulate this request, that he may hear and respond to the inquiries of his old associates.

We have not seen in the Investigator, their promised insertion of our remarks in reference to their comments on Bro. Snow’s letter.

FEET-WASHING, &c.—We hope that any who may be disposed to consider this a religious observance, will give the article in this paper on that subject, by brother Hale, an attentive perusal. We believe that he has presented the question in its true light; and hope that it will remove all doubts that may exist on that subject. In the dusty country of Judea, with their eastern sandals, it was an

act of necessary hospitality. But in the manner in which our feet are protected in this country from the dust, this act of hospitality is not necessary.—Again, reclining at meals, as did the Jews, unless their bare feet were thus washed before eating, they would be disgusting; and sitting upon the floor, it would be more difficult than now to wash one’s own feet. Let all discriminate between acts of hospitality, and acts of worship.

THE CHRISTIAN SECRETARY watches over the Adventists, with quite a fatherly care. He is exceedingly shocked at the “fruits of Millerism,” which, according to its description are very similar to the former doings of the Ana-Baptists,—though nothing near so bad.

We admit that some called Adventists, have been guilty of gross improprieties; but we mourn over these things, and have always borne our own testimony against them. And we thank the Secretary for the admission, that we do oppose these errors, and for the remark, “that these sins are the legitimate offspring of Millerism, we do not say, but they generally grow out of all kinds of religious fanaticism.” There is nothing in the doctrine of the Advent that leads to these things. We have had nothing of the kind at the Tabernacle here; but where brethren have gone out from us they have run into excesses, in some places, as did the Nicolaitanes and others who went out from the apostolic teachings. But it would be as unjust to charge these things on the doctrine of Christ’s coming, as it would be to ascribe the deeds of the Nicolaitanes to the teachings of the apostles, or the excesses of the Ana-Baptists to the doctrine of immersion. If we apologized for these things, or for those who teach them, we should be equally guilty with them.

The Secretary wishes to know what we mean in saying that “Adventists have nothing to do with these things as religious exercises,” and if we mean “that there is nothing improper in them after the religious exercises are ended.” That is just what we mean. When the religious exercises are ended, and all have retired to their respective homes, we can see no impropriety for any who are disposed to take a pail or tub of water with them to their room and thoroughly cleanse their feet, or if any please they may at home, as did the apostles, wash one another’s feet—any way to get them clean. Does the Secretary revolt at that? Eh?

ADDITION TO THE SUPPLEMENT TO THE HARP.—We have just published 36 pages additional music, a continuation to the supplement.—Price 6 1-4 cents.

Letters and Receipts to April 5.

J B Burgess \$1 pd to end v 10; J B Piper \$1 pd to end v 8; J Chapman \$1 pd to end v 8; Mrs W Cabot \$1 pd to 230 in v 10; J French \$1 pd to 204 in v 9; Wm Luther \$2 pd to end v 9; A Southworth \$1 pd to end v 9; H Goodell \$1 pd to end v 9; F P Perry \$1 pd to 230 in v 10; E M Griffin \$2 pd to middle v 9; S Lothrop \$2 pd to end v 9; J D Procter 78c pd to 204 in v 9; Dr J S Smith \$2 pd to end v 9; Elder Richmond \$2 pd to end v 8; W Bowles \$1 pd to end v 8; L Bartholow \$1 pd to end v 9; N Dow \$1 pd to end v 8; J Bliss \$1 pd to end v 10; Miss H Johnson \$2 pd to middle v 9; T Sables \$1 pd to middle v 9; L A Tarbell \$1 33c pd to 204 in v 9; E Hale Jr. \$1 90c pd to end v 8, Watch and Herald; A Bliss \$2 pd to end v 8; Mrs Fletcher \$2 pd to end v 8; D F Hunt \$1 pd to end v 6; N Howard \$1 pd to end v 9; T Lincoln 31c pd to 204 in v 9; E Waters \$1 pd to end v 8; Mary Everett 28c pd to end v 9, two cots; C Dow \$1 pd to 179 in v 8, with 50c for Harp; A Williams \$1 pd to end v 8; G Fuller \$2 pd to end v 9; M P Chapin \$1 pd to end v 7; S A Chapin \$1 pd to end v 8; R Young \$4 pd to mid v 8, two copies; S Barnum \$1 pd to 230 in v 10.

J Randall; T L Tullock; pm Rochester, Mich; pm Morristown Vt.; G S Miles \$6; S Ball; D B Ford; pm Westford Ms; F G Brown; W P Butler; J V Himes; pm Port Washington O \$1; P J Holt; A White; J H Shipman; pm Anson Me; pm Foxcroft Me, 2; E Jacobs; S Treat; J Clifford; A Pierce; P M Shaw; pm Richmond Corner, Me.; pm Mason N. H.; pm Chepachet R I; pm Lowell, Ms; pm Buffalo N H; S C Chandler; S Everett; L W Hoyt; J E Jones; W Cutter \$3.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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Boston, Wednesday, April 16, 1843.

WHOLE NO. 206.

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LETTER FROM BRO. MILLER.

MY DEAR BRO. HIMES,—I should utterly despair of the Second Advent cause, were it not evident, by its past and present history, that God is for us. You know, my dear brother, there was a time when you and I, and a few more choice brethren, stood alone, unaided by the worldly-wise or the great men of the earth. And although the rage of the wicked, and contempt and slander of the nominal churches, were hurled at us from every point, we were enabled in almost a miraculous manner to stand the shock of battle, and, with the naked sword of God's truth, to foil the fiery darts of our opposers, until they themselves were appalled at our temerity. We acknowledged our weakness, and claimed no superiority over our fellows. We provoked no one to combat, made no attack on the prevailing or popular institutions of the day, yet they began to be alarmed. Why? Because, as the people began to hear the slanderous and foolish reports of our enemies, they became more and more anxious to know what these things meant; and many came from the different sects to hear, became convinced, and embraced the glorious truths of the second advent; and by this means, many of the devotional and praying brethren in the nominal churches were compelled to renounce their former views, and publish the doctrine, so glorious to the saint, so hateful to the hypocrite, and terrible to the wicked. Here the war began to rage with redoubled violence between us and the churches. Among the many pious who had taken sides with us on the question in dispute, there were some of those uneasy, ever-changing, unstable, insubordinate, and self-exalted spirits, who stood ready to jump on and ride into notice and power, the moment they saw how the case would go. These kind of spirits have always seized the reins of government, are never satisfied with their present position, and will change every new moon. There are many of this class among us, if not of us, at the present time, who are trying to lead away followers after them. It is a peculiar time. The greatest variety of fanciful interpretations

of Scripture that was ever heard, is now being presented by new luminaries in every direction—reflecting their rays of light and heat. And some of these are wandering stars, and some emit only a twilight.

I am sick of this everlasting changing. But, my dear brother, we must learn to have patience. If Christ comes this Spring we shall not need it long; and if he does not, we shall need much more. I am prepared for the worst, and hope for the better. God will not forsake us, unless we forsake him. What! three shepherds cut off in one month! and you one of them! Well, if it is so, I know of no shepherds who will stand the test, by their works at least. When I read that, I could not help speaking, "The least of the flock will lead them out." It is but a small matter to be judged by man's judgment, says the apostle. So you need not fear man. I have often been consigned to perdition; and yet I have a blessed hope. I often think, when I hear a brother condemning and judging another, what an excellent Pope he would make. Therefore, fear them not; for if we judge and condemn our brother, we are making ourselves judges of the law, rather than doers of the law.

I calculate to be in Albany on the 22d inst. if possible, and of course shall see you there. And in the mean time may God protect and save us by his grace. Love to all who look for and love his appearing and his kingdom.

WM. MILLER.

Low Hampton, April 7th, 1843.

The New Birth.

WHAT IS IT? AND WHEN DOES IT TAKE PLACE?

Our Lord said to Nicodemus, John iii. 3. "Except a man be born again he cannot see the kingdom of God." Again, verse 5, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." The necessity of the new birth, or birth of the Spirit, is so plain from this language of the Redeemer, that we deem it unnecessary to say any thing on that point. That question is forever put to rest, with those who believe the above to be Christ's language and that he told the truth.

The present question is this. When does the new birth take place? Most say when a man is converted or embraces christianity. This we question. To us the doctrine of the Bible appears to be, that it is at the resurrection. This we argue, because the resurrection is called a birth. Isa. lxvi. 7—9, "Before she travailed, she brought forth; before her pain came she was delivered of a man child. One, 'a man child' was born 'before she travailed,' &c. Was not that Christ? See Rev. xii. 5. Did she not bring him forth before her final and great travail came? The prophet continues, verse 8, 'Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children.' Do not the questions in this

verse clearly indicate that the earth will be made to bring forth in one day, and that a nation will be born at ONCE? Is not that nation Zion's children, which she brings forth as soon as she travailed? Can this prophecy receive its accomplishment this side the resurrection of the just? Do not the following verses show that it will be at the resurrection? verse 9—11.

"Shall I bring to the birth and not cause to bring forth? saith the Lord; shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice ye for joy with her, all ye that mourn for her; that ye may suck and be satisfied with the breasts of her consolation, that ye may milk out and be delighted with the abundance of her glory?" But if any doubt remain, that the birth of a nation, spoken of by the prophet, will be at the resurrection, of the saints, let them turn to Col. i. 18, where we read, "And he (Christ) is the head of the body, the church, who is the beginning, the first born from the dead, that in all (margin, among all) he might have the pre-eminence." Could any thing be more obvious than that Paul calls Christ's resurrection a birth? He is "the first born from the dead." Does not that clearly imply that there will be others also born from the dead? Paul adds, he was "the first born from the dead, that among all he might have the pre-eminence." Among all whom? See Rom. viii. 29, "For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." "That he might have the pre-eminence among all, [many of] his brethren." Christ said, "Except a man be born of water and the Spirit," &c. Will not the resurrection birth be a birth by the Spirit? Rom. viii. 11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you." I Cor. xv. 44, "It is sown a natural body, but it is raised a spiritual body. There is a natural body, and there is a spiritual body." Exek. xxxvii. 12—14, "Therefore prophesy, and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel, and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live," &c.

Then the resurrection is a birth, and a birth of the Spirit. Now did any one ever dream, that, in order to enter the kingdom of God, it was necessary to be born of the Spirit twice? But if conversion from sin to God, or the embracing Christ by faith, be the spiritual birth, then truly, inasmuch as the resurrection is a birth of the Spirit, all Christians must be twice born of the Spirit. First at the conversion. Secondly, at the resurrection. Who can admit that? Besides in that case, many backsliders would be born of the Spirit an indefinite number of times. Just so often as they embraced Christ, or turn to God, after being backsliden, would

hey be born again. I presume few, that hold conversion to be new birth, ever thought of that absurdity.

But let us return to Christ's language to Nicodemus, John iii. 3-6, "Except a man be born again he cannot see the kingdom of God." When does the kingdom come? Not till Christ comes in the clouds of heaven, and the first resurrection takes place, Dan. vii. 14, "I saw—and behold one like the Son of man come with the clouds of heaven," &c. "And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him, his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." 1 Thess. iv. 15-17, "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air." &c. From these passages we see the kingdom of God comes when Christ comes in the clouds, the dead in him are then raised, and all of his go up in the clouds to meet him in the air. See Rev. xi. 15-18, "And the seventh angel sounded; and there were great voices in heaven, saying the kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped him, saying, We give thee thanks, O Lord God Almighty, which art and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." That, says one, is the conversion of the world. Indeed? Then the world is converted at the sound of the seventh trumpet, and the third woe, when it is said in the next verse, "And the nations were angry," not converted, "and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy (margin) corrupt the earth." Now it is clear we cannot see or enter into the kingdom of God until it is set up. And, it is equally clear it is not set up until the saints reach the resurrection state. Then we must have the resurrection birth, before we enter that kingdom. So, then if conversion be the birth of the Spirit, we must be born of the Spirit before entering the kingdom. Besides, do not Christ's words, "Except a man be born again he cannot see the kingdom of God," teach the new birth as equally necessary to all Adam's race? But the hypothesis, that conversion is the new birth, would exclude that necessity from little children dying in infancy, or being in that state at the coming of the Lord, or else it would exclude them from the kingdom of God. In an interview, a few days since, with an individual, who held to the notion that conversion was the new birth, I asked, "When Christ said 'Except a man be born again he cannot see the kingdom of God,' do you suppose he intended to teach that the new birth was necessary to every human being?" The answer was, "I suppose not children; he says 'Except a man be born again.' I replied, 'on the same principle you may say not women: Christ says no more about them than children.'" Verse 5, "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." What does that mean? We are told that by "born of water," baptism is meant. I believe some say baptism is the new birth, and so when Christ says "Except a man be born of water and

the Spirit" &c. he means *be baptized*. That is, baptism and the birth of the Spirit are one and the same thing, or so intimately connected that the birth of the Spirit never takes place except in the act of being baptized. Others conclude, that by "*born of water*," baptism is meant as emblematical of the birth of the Spirit at conversion. But many of them reverse the order Christ has laid down in the text. If this theory be correct, his order is baptism first, conversion afterwards. First, "*born of water*," Secondly, "*Of the Spirit*." But many of them insist upon conversion first, and baptism afterwards. "*Born of the Spirit*" first, "*of water*" afterwards. Thus diving into absurdity making that which is emblematical follow, not precede that of which it is the emblem. And I suppose no man, professing to be a Christian, could for one moment think of baptizing an adult, unless he were so far converted, or "*born of the Spirit*," as to profess to believe in the Bible truth, and to be determined to try to serve God. And so, according to this theory men must at least be partially "*born of the Spirit*," before they are "*of water*." So Christ's order must be reversed.

Moreover, all adopting this theory, intending it or not, must make three births—that of nature, that of baptism, and that of the Spirit. Did not Christ intend to bring to view two births only? That of nature and that of the Spirit? He said, "Ye must be born again." Did he not mean *once* after the first time? Where then he says, v. 5, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God," did he not mean, (what is said to be a fact,) by "*born of water*," a natural birth, and by "*born of the Spirit*," a spiritual birth at the resurrection. Does he not so explain himself in the next verse, where he says, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." Paul says, 1 Cor. 15: 44—"It is sown a natural body, it is raised a spiritual body." The birth of water was necessary to existence. That of the Spirit at the resurrection, to a fitness for the glorious kingdom of God.

Now see 1st John, 3: 9—"Whosoever is born of God doth not sin, for his seed remaining in him; and he cannot sin because he is born of God." It may be true of Christians that they may live without sin. It may be true of some that they do live a length of time without committing sin. I fully believe, through the aid of God's grace and spirit, we can and ought to "abstain from every appearance of evil." But, does any of the best and holiest Christians ever reach a state in this life where they cannot sin? If not, then John has decided that he is not yet born of God. John's exhortation, 1 John, 2: 1, settles this question—"My little children these things write I unto you that ye sin not. And if any man sin we have an advocate with the Father," &c. Here John evidently supposes it possible for us to sin after conversion. But, he says, "he that is born of God cannot sin." I know there have been many efforts to whittle down this passage so as to reconcile it with the notion of conversion being the new birth. But they are of no avail. There it stands an eternal refutation of that theory. We may try to hide the obstacle the passage presents in the way of the old theory, but we cannot remove it.

John 1: 12, 13—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here John says emphatically, "*not of blood*." 1 Cor. 15: 50, Paul says, "Flesh and blood cannot inherit the kingdom of God." "Flesh and blood" united cannot. But flesh without blood; flesh made immortal, incorrupt-

ible and glorious, having no life of blood, but of spirit, will. Job 19: 25, 26—"I know that my Redeemer liveth, and that he shall stand at the latter day on the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God," &c. Here is flesh in the resurrection body, but no blood. Ezekiel 37, where we have the resurrection brought to view, we have in the resurrection bodies, "*bones, sinews, flesh and skin*," but no blood. The life is the Spirit of God. God says, v. 14, He will put his Spirit in them, after he has opened their graves, and brought them up out of their graves, and they shall live. Luke 24: 36-40, we read, "And as they thus spake Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a Spirit. And he said unto them, why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see, for a Spirit hath not flesh and bones as ye see me have. And when he had thus spoken he showed them his hands and his feet." Here was Christ after his resurrection, possessing, as he declared, "*flesh and bones*," but no account of blood. That he shed on the cross. Nor had he, it seems, resumed it. He was raised by the Spirit, and his life was now the life by the Spirit. Paul gives us the same view. See 1 Cor. 15: 35 v. to the end of the chapter. There are real bodies. Mortals made immortal—corruptible made incorruptible—natural made spiritual, &c.; but no blood. "Born not of blood." All this Paul says in the resurrection. John adds, "Nor of the will of the flesh, &c. See how he changes the form of expression! Before he said "*not of blood*." No blood there! Now he says, "Not of the will of the flesh," &c. There is no blood in that birth, but there is flesh there. But no will of the flesh! That will must be given as well as the blood. Why? Because it is contrary to the Spirit. What is that will? Rom. 7: 23—"But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Does not Paul mean by the opposing law which he finds in his members, his natural inclinations or propensities to evil? And does not every Christian realise the conflict occasioned by the existence of these inclinations throughout this life? But, says one, do you not believe in present holiness? Yes, but not in the sense of becoming *incapable* either of being tempted or of sinning. Gal. 5: 16, 17—"I say then, walk in the spirit and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other," &c. Does not Paul teach us here that we still possess the desires common to fallen human nature, but if we walk after the spirit we shall not fulfil or do them? See also James 4: 5, 6—"Nor of the will of man, but of God." The life we now have, is derived from "Adam, the first man, who was made a living soul." With that, I suppose, we shall part forever. The life we shall then have will be derived from "the last Adam, a quickening spirit." This life we shall never lose. See Luke 20: 35, 36—"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Objection. In John 1: 13, we read, "*Which were born*," &c. 1 John 5: 1—"Whosoever believeth that Jesus is the Christ is born of God." 1 Peter 1: 23—"Being born again," &c. Here the new birth is spoken of as though past. How then can we refer it to the future?

Answer. On the principle that it is common for prophecy to speak of future events as though present or past. Examples. Isaiah 53: 3, &c. "He is despised and rejected," &c. "He was despised and we esteemed him not." Surely he hath borne our griefs and carried our sorrows," &c. "He was wounded for our transgression," &c. "He was oppressed and he was afflicted, yet he opened not his mouth, he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he openeth not his mouth," &c. Throughout this chapter Isaiah speaks as though the thing were then present or past. Yet who does not know that he was describing an event 700 years in the future? Hebrews 12: 22, 23—"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and Church of the first born which are written in heaven," &c. &c. Does any body suppose that when Paul wrote this, he meant to say all this had actually then taken place? Or did the prophetic spirit then present him with a view of the glorious future, and enable him to speak of it as though already realized? Certainly the latter. So I understand those passages which seem to speak of the new birth as though present or past. On this scriptural principle I see no conflict between me and those which speak of it in terms that can never be fulfilled in this world. On this principle all of them harmonize. But on the principle adopted in the popular theory, the Scriptures never can be harmonized. At least I see no way to do it. I therefore adopt this unpopular view.

I could anticipate and answer a few other objections. In my judgment they would be easily set aside. But I shall not stop to consider them at present. I therefore close with this

Remark. To me in the Savior's introduction of the new birth, it appears plain, he was pointing down to the resurrection. Presenting to his children the glorious hope of final deliverance from all the infirmities, sufferings and dangers to which they are now exposed, and the prospect of exaltation to immortality and eternal life. O what glory shall we realize, when, at the resurrection, we shall be changed, by the spirit of God into the glorified likeness of our Lord. Mortality shall then put on immortality; corruption incorruption; weakness strength; dishonor honor; and the natural becomes spiritual. So that he, who of all saints, is least here, even the poorest and most ignorant Hottentot, or African, who trusts in a Savior's atonement, will then be so filled, throughout his whole body, soul, and all, with the spirit—likeness—and glory of God, that he will then be greater than the greatest Prophet or Apostle ever was, or could be in this world. The Lord hasten that glorious moment when a nation shall be born at once. Amen and amen.

J. W. RUTLEDGE.

Kensington, March 11th, 1845.

A PROTEST.

I protest against positive assertions on doubtful passages of Scripture, such as "I know it is so;" "I know I am right, and all that think different are wrong;" "I am sure such and such results will be the fulfilment of such a prophecy;" when, in fact, it is no more than opinion. I protest against denouncing others as hypocrites, fallen, blind, or asleep, because of a mere difference of opinion on passages that admit of different views, without doing violence to the letter; or making a man an offender for his honest opinion.

I am in favor of a patient and respectful hearing of every man's reasons for his belief and hope.

H. V. TEALL.

New York, 30th Jan.

We deeply regret that a protest on these points should be demanded by circumstances which exist among Adventists. We earnestly entreat those who take the unwarrantable and unchristian liberty of denouncing their brethren to recollect that Michael the Archangel did not bring a railing accusation even against the Devil. 1 Tim. 6: 3, 4—"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, &c."

We have seen this evil of denouncing brethren in more cases than one. Some of those who were the earliest and most faithful laborers in the Advent cause, who bore the heat and burden of the day, have been obliged to hear language applied to themselves, which would hardly be tolerated among mere men of the world. Is this the meek and quiet spirit which mark the followers of Jesus? 1 Cor. 5: 10—"Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God."—*Watch.*

LETTER FROM BRO. D. F. REED.

Dear Bro. Himes:—Some time since an article from me appeared in the "Christian Advocate and Journal." I beg to correct some inferences drawn therefrom which do injustice to my settled sentiments.

The article was mainly intended as a confession, to cover the head error of my confidence in the last seventh-month cry? and what, upon deliberate second thought, seemed to have been a like error in withdrawing from the Methodist E. Church, solely for the purpose of advocating the "destruction" doctrine. For this was the ground of my withdrawal. I not seeing, as some dear brethren, that withdrawing is the coming out of Babylon, inculcated in the Apocalypse; though it would seem to me a duty, on other ground, to sacrifice church standing rather than suppress what we thought God required us to avow. And, as regards the advice in that article in the "Advocate," to brethren who had withdrawn, to return, and live in love with their old brethren,—I would not wish those to follow it, who could not without denying the doctrine of the Advent. I did not. It was not required of me. A church would be presumptuous to require it.

It is true, in that article, I expressed my intention to advocate the usual doctrines of the gospel. And I have for some months, in my preaching to others, given perhaps as much prominence to other doctrines of the gospel as to the Second Advent near. But I have not grown into a disbelief of it. I am a firm believer in it, and am watching accordingly, but without confidence in an exact time. May-be I have erred in thinking that the disrepute brought upon the doctrine of the Advent very near, has rendered it somewhat less availing, in producing revivals. I am suspicious I have thus erred. If so, may God help me to amend. I think I shall give it more prominence hereafter—(without set time, excepting "to-day, to-day," until it comes—which I think will be very soon—full in time to take by awful surprise, many who are now living on earth and revelling in careless playfulness at "Father Miller's" mistakes. May God help you, dear reader, to be wise. I ask an interest in the prayers of all God's children.

I beg to add two notes for the eyes of some whom I respect and who, I trust, have not "cast me out of their books," though my name has not been of much use in the books of some of them.

1st. To my friends in Canada, and in some other distant fields:—I have not forgotten you, but I cannot write letters to you all. O

live near to God. Watch for Christ. Love your enemies.

2d. To the few I am indebted to.—I never meant to wrong you. I should have paid you before this had I not been very unlucky in financial matters. If I can send you money without my family suffering, I shall. Do not let the wicked (in your behalf) circulate an evil report against me, that will bring a reproach upon religion because I profess it. I expect to give an account to God. We all must.

To the brethren that have assumed that Christ has come in a sense, &c., and some other peculiar views; in love I ask you to array before your mind your present questionable sentiments. Have you done it? Now revert to your frame of mind when you first embraced the generally acknowledged outlines of the Second Advent system. Carefully retrospect your principles of interpretation and clear views of the nature and oneness of doctrine of Christ's future coming. Now ask yourself if any one had told you then that the passing away of the set-time would throw you into your present scheme of treating God's blessed Word—would you have believed them? You would have shuddered at the thought. Do you not see you have got off the track? Where will you go? O pause—I charge you. What! shall the prediction of some that "if the end does not come at the set time," &c., prove true? There is but a step between you and something else. Tack about at once, or it will be too late. O take no offence, but take warning.

[Will other Advent papers please copy the above?]

DATON F. REED

Abington Centre, (Pa.) March 19th, 1845.

We are much pleased to hear from Brother Reed. His article, in the "Advocate," was so construed, as to make many hearts sad.—May the Lord sustain our brother, and still make him a blessing.—*Morning Watch.*

LETTER FROM BRO. J. KNOWLES.

BROTHER BLISS:—I believe we have now passed all the signs and prophetic events which were to precede the coming of the Lord, and should be daily looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Some thirteen years since, I began to beseech men in Christ's stead, to be reconciled to God. I remember reading that Jesus told his disciples, "Go not into the way of the Gentiles;" but this restriction was taken off and a commission given to go into all the world and to preach the gospel to every creature. Under this commission I entered, I know not that the Lord has put on any restrictions since, and I will not acknowledge any that man may add to it. A few weeks since I went to Pittsburg, the upper town in New Hampshire, and being a stranger, was invited to preach. Accordingly I spake to the people, and gave them to understand that I was looking for my Lord. At the intermission, the preacher said the people were very much prejudiced against the advent doctrine. I desired him to preach, but he declined and urged me to. I accordingly spoke from Luke xxi. 31, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." I told them what I had believed, and what I then believed respecting the coming of the Lord, and asked them, if they had a better light, to give it to me. The next evening after meeting, in conversation with an unconverted person in the family where I stopped, I asked her if she desired religion? The big tear replied, before she spake with her lips that she did. This touched the old reformation string in my heart, and I tarried with them ten days, held meet-

ings constantly, saw between twenty and thirty manifest their desire for salvation, and heard ten or twelve speak for the first time. Among them were some men who had lived through a number of reformations, yet the Spirit of the Lord moved upon their hearts, and they yielded; and wanderers returned confessing their sins. If in all this I have erred, I did it ignorantly. One thing I know, I was happy; the Lord did bless me. I believe the good Spirit of the Lord was among the people, and he did forgive sins. O may the good work go on till the Lord shall come; and may I never be found one of those that shut up the kingdom of heaven, and hinder those from entering, that would go in. If the Bridegroom has come, my disappointment is greater than I have supposed it was; for I hoped to go in with him to the marriage. We have talked loud and long about spiritualizing the word of God. If it is an error, may the Lord keep us one and all from it; and may we be prepared for his everlasting kingdom.

Pittsfield, March 11, 1845.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, APRIL 16, 1845.

Our Resurrection Bodies.

We are told that "flesh and blood cannot inherit the kingdom of God." Many have gone to work to show how in the resurrection the flesh will be raised without the blood; and the Spirit is spoken of as being the animating principle,—as though it flowed in the veins in the place of the blood. We have often heard this question spoken of in a manner the most revolting, and which has induced us to append the following view of the question, which we think exhibits it in its true light.

It is true that we shall not then be bodies of flesh and blood; but while we are composed of flesh and bones, we shall not possess flesh of the same nature as that which we now do. There are different kinds of flesh. There are also celestial bodies, and bodies terrestrial? The nature of our bodies will be changed to correspond with our new state of being; and we shall be raised by the revivifying action of the Spirit of God. Our bodies now are often "wasted," "withered," "swollen," "mangled," "wounded," "hideous," "deformed," "curtailed," and "putrid," when deposited in the earth. But all this is the result of the curse; and when there is "no more curse," men will have recovered what was lost by the "fall." "So," Paul assures us, "is also the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." And he adds that "at the last trump," the dead shall be raised incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortal must put on immortality." Consequently when this change shall have taken place in accordance with "the scriptures," and "the power of God," that which was "putrid," "deformed," or "hideous," will have become "glorious," "incorruptible," and beautiful; and the body which was buried, "the flesh and blood," will be raised immortal and spiritual, but, nevertheless, to every intelligence, it will be "its own body."

Now it is a well established fact that all material creation is reducible to a few simple elements or

different substances; and from these are constructed all the infinite variety of created matter, found in air, earth, or ocean. The atmosphere we breathe, with all its vapors and gases, the water we drink, and that which forms the mighty ocean, the earth, itself with all its varieties of soils, rocks and minerals, all its varied productions, from the moss of Greenland, to the noble Baobab tree of India, all the varieties of grass, herbs, shrubs and trees, with their varieties of fruits and flowers, their various and beautiful colors, the wondrous contrivances by which they are sustained and nourished, the infinite variety of animal life, from the smallest animalcule, to the leviathan of the deep, from the smallest moving thing that creepeth on the earth, to the mighty behemoth of the forest, from the smallest insect that floats on the breeze, to the noble eagle that soars in mid heaven, with all their constituent parts, their blood and bone and muscle, flesh and sinews, veins and arteries, their feathers, hair or scales, every organ of sense, and every property discoverable by feeling, sight or taste, with every medicinal or poisonous quality of matter; are all the results of the different combinations of these few simple elements. A slight variation or change in the proportions of their elements, or arrangement of the particles of which any substance is composed, often produces the most surprising results, forming new and different substances. In this way, that which is poisonous is often made wholesome and nutritious, and that which is harmless is by a like change rendered poisonous. Even the air we breathe, and on which we depend for the preservation of our animal existence, by a slight variation of the relative proportion of its constituent gases, becomes the most deadly enemy of life.

A perfect arrangement of all the material elements would present the perfection of beauty, health and utility in all created beings and things. Such was earth in its Eden state, when God pronounced all things "very good," and the morning stars sang together for joy over a new made world. All this is now under the "curse," and all creation is marred: instead of beauty and perfection and health, we behold sickness and pain, disease, and death, and decay. But when another change shall have been effected, and the constituted elements of all creation are re-arranged and proportioned anew, then the wilderness will be again as Eden, and the desert as the garden of the Lord. Then, instead of corruption will be incorruption, and instead of mortality will be immortality: for all things will be made, or re-arranged anew. Then the "wasted," "withered," "swollen," "mangled," "wounded," "hideous," "deformed," "mutilated," or "putrid," corpses, which may have been cast aside by dying humanity, with such a change, would be no longer hideous or loathsome, but would be as lovely and angelic, as pure and inviting, as they were loathsome and repulsive.

"Flesh and blood" are the result of a certain combination, and the arrangement of a few of these elements. Re-arrange or change the arrangement of these particles, and while the body is the same, it is no "longer flesh and blood." The "flesh" is the result of one combination, and the "blood," of another; add to the flesh, and mingle with its elements some of the properties of the "blood," and it would be no longer flesh, but a new substance; or mingle with the "blood" some of the properties of the "flesh," and it will be no longer blood. And thus the whole man, when quickened, will not be "flesh and blood," but a glorified body.

Dr. Nelson thus illustrates this.

"God can make very durable and very glorious things, out of materials the very opposite of firmness, or of brilliancy. He has done this. Of all

the substances with which we are acquainted, we esteem the diamond the hardest, and the most glittering. Charcoal is as black and as crumbling as any other body known to us; yet these two bodies are the same! The learned know, the plough-boy does not, that the difference between charcoal and diamond is, that the Creator has ordered a different arrangement of particles! The same materials are differently placed, that is all. If any are wishing for a body more beautiful than they now have, they may be assured that God can, if he chooses, take a part of our present fragile, corruptible form of clay, and make of it something exceedingly glorious. 'It is sown in dishonor, it is raised in glory.'—(Cause and Cure of Infidelity, p. 71.)

The change in the arrangement of the particles in the charcoal to produce a diamond, is no less wonderful, or mysterious, than will be the change in our material bodies. We thus learn that the body of "flesh and blood," which is laid aside at death, when it shall be quickened in the resurrection, will not then be necessarily a body of flesh and blood.

The Glorious Future.

As the patient pilgrim, treading his weary way to some distant goal, is animated anew at every indication of the speedy termination of his toils, so should the stranger and sojourner here, while passing through this vale of tears, lift up his head and rejoice at the indications of his speedy redemption. Why should the heart faint at the prospect? the race is almost run, the goal is almost reached. Some of those, who sixty-five years since saw the sun shrouded in darkness as in sackcloth of hair, and the moon become as blood, and who since have seen the stars of heaven fall to the earth as a fig-tree casteth her untimely figs when shaken of a mighty wind, must live to see the fulfillment of all these things,—the coming of the Son of man in the clouds of heaven with power and great glory, the sending forth of his angels with the great sound of a trumpet, and the gathering of his elect from the four winds, from the one end of heaven to the other.

One after another the little remnant of that generation are passing away, and the few remaining gray heads in our midst who have been living witnesses of all the signs which God has hung out in the heavens above and given in the earth beneath, admonish us, in the absence of all other testimony, that the sands of old time's hour glass are fast running out, when we shall be ushered into the age to come. And standing as we do in the little circle of disputed time to which the prophetic periods point, it can be no time for sluggish inaction, or sleepy indifference. But however animated we should at all times be in view of our coming King, we may at this time feel a peculiar interest and hopeful expectation as we are approaching the anniversary of that day, memorable for the sacrifice of the Lamb, slain from the foundation of the world. Ere the date of another paper we shall have come up to the point of time noted by the sun's annual circuit, when years ago all the first-born of the Egyptians fell under the mighty hand of the destroying angel, which caused to be heard in every house the voice of mourning,—that night when God led his people out of their long captivity; and also the one memorable for their coming up into the land where they were to sojourn, which they were after to receive for an inheritance. All such times which the great I AM has set apart and honored by works of mercy, are fitting to be remembered; and what more fitting time could be selected for the consummation of all our hopes. As on these days Jehovah has so often exerted his wondrous power, who can with indifference pass such points of time without indulging the pleasing hope, that we shall then receive the

full fruition of all our hopes. God grant his humble waiting children all the grace they need. And, O, may he prepare our hearts and fill us with his holy Spirit, so that when the last loud trump shall sound, we all may greet it as the token of eternal joy. May the same Spirit that raised up Christ so dwell in us, that our vile bodies may then be quickened, and be fashioned like unto his glorious body.

O, if men could realize the crowns in store for all the faithful ones, would they desire to live longer plodding here? would they still burrow in the earth, and grovel in the dust? No, they would arouse themselves, be men, and strive if that by any means they might attain unto the resurrection of the dead. The eye of faith looks upward, looks as the disciples looked when gazing into heaven after their ascended Lord, and looks for the fulfillment of that same promise the angels gave, that this same Jesus shall so descend as ye have seen him ascend into heaven. But how few, the eyes now upward turned! Down to the earth they fix their steady gaze, their hopes all there, and there their heaven. Tell them of higher, holier, nobler aspirations, they heed it not; but like the worms of earth they have no higher aim. But let it not be so with us. We will look upward. Our longing hearts refuse to be denied the privilege of looking for the Lord. The Jew may pass it by, a stumbling block, the Greek, as foolishness,—despising the riches of God's goodness and forbearance; but we will by patient continuance in well doing, seek for glory, honor, and immortality,—eternal life. God grant that we may watch and wait and pray, and live like men waiting their lord's return, like virgins looking for the Bridegroom's coming. If we thus live it will be well with us, though all the elements with fervent heart shall melt; and if it is the Father's pleasure that we shall longer tarry here, we shall be prepared with patience to wait a little while till our appointed change shall come.

Editorial Correspondence.

DEAR BRO. BLISS.—I have visited various parts of the country since I returned from Canada, of which I have not been able to give our readers any account. I wish simply to say that I find much among the Advent congregations that is praiseworthy, in this time of our trial. There exists, however, the elements of confusion in almost every place. This is what we might reasonably expect after so general and thorough an excitement as we have had. The elements of the *last times* have been brought together, and for a time in the heat of excitement were harmonized, but in the trial are resorting to almost every discordant view in search of rest, for a disappointed and restless state of mind. Where there is no stability or reliance on first principles, there is a manifest departure from the Advent faith, spirit and hope. Almost any view that will gratify this morbid state of mind for the time being, is seized with avidity. But none of these novelties, as yet, give satisfaction, *only for a time*, when some other is sought. But I rejoice that many are learning wisdom, and are returning to the original faith, that purifies, and leads as formerly, to a consistent and useful course of action. We must exercise patience and forbearance, and hope for the best. God will keep his faithful people to the end.

I find things in Connecticut in quite a prosperous state. The Advent congregations are rising. Many of them are now being blessed with revivals. Bro. Mathewson & Stoddard, both assure me of frequent and genuine conversion of souls, under their ministry. The congregation in this city was never in a better state than now. We had a pleasant meeting

with them, and also with many brethren from the neighboring towns, who gave us a good report.

We had an interview with Bro. S. J. Mathewson, a brother of Sister Mathewson, whose singular case has been brought to the notice of our readers. He informs me that she is still living. So that the report made to us of her death was *not true*. He will give us a letter soon, containing the facts of her past and present state. The current report that she said, she should live till the Lord came, he informs me was not correct. It was only inferred by some who talked with her.

In relation to things in the State of Maine, I have only to say that not only *we* are sad, *we* have *reprobated the entire movement from the first*, but some of the leaders in the delusion are getting their eyes open, and there is hope that they will be saved. We call upon the true Adventists in every place to *come out* from all these wild and extravagant movements, and take the stand for gospel order, and ordinances, and save all they can out of the snare. Neglect of regular business, illness, and frequent meetings, managed by *indiscreet persons*, to say the least, has led the brethren into the errors they have imbibed. Let them but return to their duties in their families, and in society, and conduct themselves according to the rules of the gospel, and the darkness now resting upon them will soon disappear. But these evils will be met in another place by another hand. I only wish to say here, that I have not labored day and night for the last five years, to bring about an unnatural and wicked state of things like that in the East. It has been produced by *other labors, and instrumentalities*, which are in *direct opposition to the spirit and doctrine of the Advent faith and hope*. Let us hold fast the profession of our faith. God will yet give us a triumph in the truth. J. V. HINES.

Hartford, Ct., April 9, 1845.

Encouraging Letters.

Bro. J. Holden, Feltonville, writes:—I send you one dollar for the Herald, and wish it by all means continued. It ministers to my spiritual comfort more than all reading except the Bible.

Sister E. Dodge writes from Salem:—I still love to see the Advent Herald. Give my love to all enquiring friends, and believe me as ever, yours in the faith and hope of the gospel.

Bro. M. Coolidge writes from Sterling:—I enclose one dollar for the Advent Herald. I esteem your paper very much, and wish you to continue to send it.

Bro. J. Tewksbury writes from Danville, N.H.—The arrival of the Herald has always been hailed with satisfaction and delight. I admire the upright and manly course you have pursued in opposing error, and the fearlessness with which you defend the time delivered to the saints.

Bro. O. G. Miller writes from Dayton, Ill.—I enclose you —and only regret that I am not able to send more to sustain a paper I so highly prize. If there ever was a time that our papers should be sustained, it is now. And I assure you it is a welcome visitor to us, thus far removed from the privileges you possess.

Brethren Perkins and Hiller writes from Gloucester:—Your paper is a welcome message of mercy to us. It brings glad tidings of joy to us weekly.

Bro. D. S. Lewis writes from St. John's, Canada East:—Having seen one number of your invaluable paper, I am desirous of taking it. There has been no preaching of the Advent doctrine here. The Episcopal clergymen here, as well as the one in the neighboring town, has touched on the sub-

ject, and hinted it was more than probable the end of all things was at hand.

Bro. John Boden writes from Monroe, Me.—Being a constant reader of the Herald, and being much interested in the position it has and does take in the immediate coming of our once suffering, but now glorified Redeemer, I thought it might not be uninteresting to you to hear that there are here a goodly number steadfast in the faith of soon seeing our best Friend. Our numbers in Frankfort are 58, in Monroe, about 20.

THE JUBILEE STANDARD.—We have received the fourth number of this sheet, edited by S. S. Snow and B. Matthias, at New York. It takes the ground that the door of mercy is closed, and that we are to have no sympathy for the unconverted, or for the church. We are unable to reconcile such teachings with the command to love our enemies, pray for them that curse us, &c. We should see to it that we do not become devoid of natural affection, &c., a characteristic and sign, according to the apostle, of the last days.

HASTY OPINIONS.—When opinions are hastily embraced, they are usually of short continuance.—Some suppose that because they embraced the Advent doctrine without reading both sides of the question, that others have done the same. Those who were so situated as to have access to the writings of the English Judaizers, before becoming settled respecting this question, are in no danger of becoming Judaizers. Men assert with an ill grace that their opinions "are the results of a somewhat independent course of investigation," "confirmed" "by a subsequent perusal of English works,"—when made to those who loaned them the works before their opinions were changed.

TO CORRESPONDENTS.—"Galen" is inadmissible. We can admit no anonymous communications, unless accompanied by a responsible name. Besides, the remarks, though *just*, are too personal. The disunion at A., considering the day and manner, was unrighteous, but entirely "characteristic," and therefore to be expected. The statements referred to were also equally characteristic, but perfectly understood. But from those who are "everything by turns and nothing long," when combined with great sensitiveness and selfishness, justice cannot be hoped for.

Bro. Wolstenholme's account of the attack on the Herald and Watch, is received. We regret the "spirit" of such manifestations; but we prefer to suffer in silence the stripes that may be inflicted, than to make them public. There is a day coming that will set all these matters in their true light. Let us wait patiently. We thank him for the communication, as we like to be possessed of all such information. We are aware that a number of persons are making it their business to pervert our intentions, wherever they go among the Advent bands; but we hope all will take heed how they hear. Avoid those who cause divisions among you.

"THE HANGMAN."—This is the title of a paper published in this city every Wednesday morning, by Charles Spear Editor, and Proprietor. Its object is to show that the infliction of capital punishment is neither required by the Scriptures, or by the best interests of the community.

Will our correspondents give us short articles on duty, holy living, exhortations to patience, prayer, watchfulness, Christian union, &c. These at the present time are more necessary than speculations on doubtful questions.

THE PASSOVER.—Having now entered another Jewish year, the anniversary of the Caraité Passover is just upon us. We regard this as one of those probable points when the coming of the Lord may be ardently hoped for. No man can show that the Lord will not come at any particular time; and while we feel that any day may reveal him, yet we cannot but look with peculiar interest to the anniversaries of those days which have been honored of God, in the fulfillment of mighty events connected with his dispensations of grace. The passover is one of those; and it, therefore, becomes us all to be peculiarly watchful that that day come not upon us unawares.

THE MILLENNIAL HARP.—We have put out a new edition of the Harp, with 36 pages in the Supplement, in addition to the former editions. It is now bound in sheep, with a smaller margin, so as to be more convenient for the pocket. Price 50 cts single; \$3 50c per doz., or \$33 1-3 per hundred.

THE SHIELD—Bound. We have the first Vol. containing the three first Nos. of the Shield, bound, forming a book of 440 pages. It contains much interesting reading. Price \$1 50c.

BUSH ON THE RESURRECTION.—As we have occasional calls for this work, we have made arrangements so that we can furnish it to those who wish. Price \$1.

The Review of this work in No. 3 of the Shield, by quotations from the Professor's work, will give the reader a very fair view of the argument of "Anastasis."

☞ **PROF. BUSH** commenced a course of lectures in this city last Thursday, on the doctrine of the Resurrection.

☞ **BRO. ELIJAH MACOMBER** having removed to Fair Haven, this state, wishes all communications for him directed to that place.

The Investigator, in reply to our remarks last week says:—

"We do not doubt the correctness of our neighbor's statements in regard to the individual alluded to; but we do doubt, very much, whether that individual was the Mr. Adams who formerly published the Investigator. It is possible we are mistaken, and if we are, we will acknowledge it; but we think it will turn out as we predict—that in some way or other, our neighbor has been imposed upon.

With regard to the *promised* article, we confess our delay—but that promise shall be "fulfilled," nevertheless.

We expect the Investigator will soon have the necessary evidence that the Mr. Adams is still an Adventist. We learn that he is in Rhode Island, and hope to hear from him soon.

NEW TRANSLATION OF THE APOCALYPSE.—Bro. N. N. Whiting has commenced giving in the "Morning Watch," a new translation of the Apocalypse from the Greek Text of GEORGE CHRISTIAN KNAPP.

From Prof. Whiting's profound knowledge of the original text of both the Old and New Testament, we anticipate much pleasure in perusing his new translation. Prof. Bush was in our office a few days since, and bore testimony to Professor Whiting's scholarship.

☞ **CRUDEN'S CONDENSED CONCORDANCE**—a work of 568 octavo pages, containing all that is valuable in the \$3 1-2 edition, for sale at this office. Price \$1 25c in boards, and \$1 50c in sheep.

Signs and Trials.

NEW TESTS AND TRUE TESTS.

No fact is more clearly stated in the word of God than this.—The period of the Second Advent is to be distinguished as a period of unbelief—of scoffing and cavilling—of the substitution of fables for truth—of false teachers—of triumphant error—of assumptions so bold, on the one hand, as to deny the promise of the Lord's coming; and of fanaticism so impudent, on the other, as even to put forth the claim that men are Christ. The holy prophets, Christ and his apostles all saw the danger and lifted up a warning against it. They point it out as the most formidable trial to the elect—for they would fall "if it were possible,"—and also of a sign of approaching deliverance.

And no fact is more apparent, among the striking marks of the times in which we live, than this.—Just such an outbreak of rank depravity and error as the word of God has pointed out, as characteristic of the times of the Advent, is everywhere seen and felt around us. Every Adventist feels it as a trial—"a fiery trial,"—and if it were viewed only in this light, it would fill us with unspeakable grief; but when it is viewed as a sign, to every one who has well-nigh "fainted" under what they have "borne" for his "name's sake," it must be as full of joy as of grief.

While the nature of man remains as it is, and it must be so till we are fully conformed to the image of the Son of God, every one must feel that the liability to such a state of things exists in the susceptibilities and tendencies of our fallen nature; and God assures us, by line upon line and precept upon precept, that there is no guaranty against falling into the danger, but a stern and unqualified subjection, by the grace of God, of our whole soul, body and spirit to the word of God. But alas, for us, that our pride and vanity and self-confidence and indolence—all our weaknesses and all the power the devil can exert upon us—should bear so fatally upon this only means of hope and of safety.

Not to cite the numerous portions of the word of God, with which we hope our readers are familiar, to show the importance of submitting everything "to the law and the testimony," it must be evident, at a glance, that, since God has seen it to be necessary, on account of the "many" spirits to whose agency we are exposed, to make known to us his will by "men who spake as they were moved by the Holy Ghost," it is an insult to the wisdom of God to suppose that we do not need that knowledge of his will; that, since he has required of us that "we take heed—earnest heed—to the word spoken by the Lord," keep and obey it, without adding to or taking from, he cannot require us to follow "another," and different guide, unless he first reveal that which he has given us and required us to follow; that, if he has given to some of his people a different guide from that already given in the written word, those who have it not cannot be required to follow it, because they are still bound to take heed to the word spoken "of old;" that, if a new light and a new and different guide is to be enjoyed by men, here, all should be encouraged to seek that light, and to leave the sure, tried and saving word of God. But to "the word of the Lord—the word which by the gospel is preached unto you,"—every one of us is bound to take heed; and to exhort one another to take heed. There is safety in nothing else, there is authority in nothing else, there is light in nothing else; for if they speak not according to that there is no light in them.—"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. i. 8, 9. So says an inspired apostle, and let all who are on the Lord's side say, Amen!

But how long are we thus to take heed to the word of God? "While it is called To-day, as the Holy Ghost saith," "For we are made partakers of, (or with) Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, To-day if ye will hear his voice, harden not your hearts as in the provocation." This "To-day" was first spoken of by the Holy Ghost in the days of Joshua; it was repeated in the days of David; and hence Paul argues that "if Joshua had given them rest, then would he not afterwards have spoken of another day," and therefore the rest which was typified by the seventh day, remains for the people of God. But the Holy Ghost repeats

the "To-day," by Paul, and shows that it continues down "to the end," and down to that time we must "hear his voice," in faith, as it speaks to us in the word of God. Faith in that word is "the profession" we are to "hold fast," and that we must do till we "receive the promise,"—the "great recompense of reward,"—when "he that shall come will come." Till he comes, therefore, no substitute for "the gospel" is to be expected, and that must continue, as our guide, till the heavenly things themselves, of which it is the glad tidings, are put into our possession.

It is necessary to call attention to these familiar truths, that it may be seen that the word of God strikes at the root of the fundamental error of all those who are "turned away into another gospel, which is not another;" no, for there is but one gospel. The error referred to is this.—The people of God are to realize some remarkable endowments, some marvellous manifestations, some striking deliverance, some length of time before the appearing of our Lord Jesus Christ. I do not now refer to the absurd dogma of a miraculous conversion and restoration of the Jews, to the vagaries of Mormonism, or to the temporal millennium fable, though these are branches of the same root; but to the errors propagated by those among the professed Adventists "who have forsaken the right way and are gone astray," and are now endeavoring to "allure them that were clean escaped from them that live in error."

It is a settled and oft repeated fact, that there is to be no permanent "victory" to the people of God, but "through our Lord Jesus Christ," and by him only "at the last trump;" no avenging of "the elect" against their adversaries, till "the Son of man cometh;" no termination to "the trial of their faith" but "at the appearing of Jesus Christ." All the "test truths," as they are called, therefore, the embracing of which it is held out will be accompanied by any token of the divine favor, that unbelievers will acknowledge to their dismay and confusion, before the appearing of the Lord and Savior, must be contrary to the word of God, and necessarily dangerous to those who embrace them, and fatal in their bearing upon the flock of Christ. We have learned, too painfully, how "the works of the devil" have been carried on among us heretofore: the improprieties of the professed friends of the truth have produced effects which its enemies could never have accomplished. The artifices of the devil have been brought to bear in two ways—first, upon those who have been led into extravagance and error; and secondly, upon those whose attention has been called to the extravagance as a reason for giving up the truth.

And here let me say, I have no wish to "steady the ark." God will take care of that, or he never would have entrusted its conveyance to irrational "oxen," (see 2 Samuel vi. 6,) or erring men; but there are "little ones" who may be offended, and woe to that man by whom the offence cometh; it were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones who believe. And what the devil has done, he will still do to the extent of his power; and who can see the fires of hell kindling and spreading around us, and not attempt, by the help of the Lord, to stay their ravages.

No question, probably, which has ever occupied the thoughts of man has been attended with greater difficulties and dangers than the determination of what are in the absolute and general sense, "test-truths." It evidently has not been left to man to decide; it belongs alone to God. What he has stated as a test-truth must be received as such; beyond what he has spoken, in that light, we may not go. And even in the application of what God has given as a test of submission to him, great discretion is to be used, at least in distinguishing between the reception of truth, in its spirit, and the reception of truth, in its doctrinal form. My little babe here by my side, on the floor, cannot speak the word, father; and evidently does not know to whom it refers, though repeated so often by the other children from morning to night, but she gives as good evidence that she knows and loves her father as any of the other children can give. And every one will see the propriety and necessity of the distinction made by Robert Hall, between deriving benefit from the fact of the atonement, and believing the doctrine of the atonement: multitudes partake in the benefit of the fact who know little or nothing of the doctrine. So may it be in reference

to other points. And though "charity" would dictate that the one who "hath knowledge," in the case, should accommodate himself to the "weak brother;" still it could be neither wise nor righteous for the weak brother to demand the one who hath knowledge to come down fully to his responsibilities, or for the one who hath the more knowledge to require of the weaker a compliance with his responsibilities. To his own master each one must stand or fall. Therefore let us "judge nothing before the time." But as Christians differ one from another, in gifts, in age, in temperament, in their condition in life, education, country, calling, &c., &c., so, on this account, should they "consider one another to provoke (excite) unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more as ye see the day approaching!" But O, how successfully has the devil laid hold of those very circumstances, which should have led us to "consider one another to excite unto love," to make us "judge" one another! And this he has done by inducing us to become "not a doer of the law, but a judge. There is one Lawgiver, who is able to save and to destroy: who art thou that judgest another?" All this should be kept in mind in applying what God has spoken to us, so that no Christian can safely make his own case a test for another. But what shall we say of the

NEW TESTS

Which have been introduced among us, which are not authorized by what God has spoken? I am sensible that in speaking of these, great wisdom is needed, that while I may "rebuke sharply" where it is demanded, I may also speak tenderly—"having compassion upon some, making a difference"—lest I fall into the evil just pointed out. And if any feel that they are smitten, let them not assume that it comes from an "evil servant," because there is a smiting which "shall be a kindness."—Psa. cxli. 3.

1. There is no authority for making the reception of some particular interpretation of such portions of the word of God as fairly admit of more than one interpretation, a positive test of Christian character. This does not apply to those who tell us that we have "no business to meddle with" certain portions of the word of God; nor to those who show by their manner of treating an interpretation, that, whether the interpretation they oppose be right or wrong, they are not right.—The case of such is determined without any special test. But how many tests of this unauthorized character have been introduced among us? It is not, however, to be wondered at, that, in the fear of returning to Egypt, some should be in haste to get "over Jordan," before "the Captain of the Lord's host" should be ready to receive them; that in the fear of having their "hearts overcharged with cares of this life," some should think they could be safe only by "working not at all;" that in the fear of shrinking from duty to save their character, some should not "think on these things which are pure, and lovely, and of good report;" that in the fear of being turned aside from the narrow path by "human sympathy," some should seem to be "without natural affection;" that in the fear of the forms of "Babylon" and the order of Egypt, some should throw away all form and all order; that in the fear of not being "like little children," and "fools," some should affect to be children "in understanding" as well as "in malice."—All these, and many other like things, were to be expected, because it is just "like men" to do so; and all this might be borne as a part of the common "burdens" and "infirmities" which we are commanded to "bear." But when a brother stands forth to proclaim even a doubtful, or even probably correct interpretation as a decisive test; and to convert these "infirmities" into examples for general imitation, it should be regarded in no other light than an awkward specimen of the "false apostle,"—the unconscious tool, we must hope, of Satan transformed into an angel of light, that he may become a more successful "accuser of the brethren."

Certain it is that the apostles made a full distinction between what must be received as the command of "the Lord," what they commanded, "not the Lord," and what might be "esteemed" a holy or "not" with perfect safety. In the first case there could be no appeal from God's authori-

ty; in the second there was liberty to obey or not; in the third the difference of opinion and feeling, as to individual duty, must be connected with the strongest "charity." But in our day, those who feel called upon to proclaim these new "test truths," are the more confident and unsparing, in enforcing obedience, in proportion as the direct command of "the Lord" is wanting. And the fruit is soon brought forth. The history of one case is the history of all the rest. 1. The reception of the "test truth" is current proof of submission to God; its rejection in the definite form prescribed, is sin against him. 2. Those who object to it are given up and denounced as "gone!" or in a dubious state. The weak are staggered, the timid subdued or driven away, and the inexperienced perplexed. 3. From those who do not submit all are warned and instructed to withdraw their confidence and withhold their sympathies. Submission or extermination is the spirit and principle of the whole movement. It is a miniature of "the abomination of desolation in the holy place." 4. The end thereof is confusion and every evil work.

Many, I hope, who are "entangled" in these things are not yet "overcome;" and to these, though I speak plainly, I speak in love. I must "exhort" you against "an evil heart of unbelief in departing from the living God, and so much the more as I see the day approaching. The common opposers of our hope will not help you, they are exulting over your errors. Those whom you may have good reason to believe are not sufficiently in earnest to "lay hold on eternal life," among the professed adventists, are like others, too much disposed to point to your mistakes as a justification of their apathy. And the fear of breathing a whisper that may be construed into a sin, seems to have unfitted you to be faithful to yourselves. If there is no other one to speak, I must. I know you, brethren, and in all that you have the word of God for, however unpopular the views it teaches, I am with you. I see your error; I see the snare of the devil that is set for you; I see your danger, and must speak.

And now, brethren, should you not be as careful against "adding to the word" of God, as in receiving what it teaches? Most certainly. But you may ask, "Does not the word of God declare, that it shall come to pass in the last days, that he will pour out his Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, &c.?" O, yes. But if this refers to anything more than "came to pass" in the days of the apostles, nothing is said of these gifts as a means of qualifying the subjects of them to give others any light that is not contained in the word of God; and certainly they were not intended to lead us from that word. (See Acts xxi. 4-14; 1 Cor. xii. xiii. xiv.) We can see at once how fatally those brethren at the West have erred, who, because it is said that "Christ is formed in" the Christian, "dwells in" them, &c., &c., have become "perfectly satisfied that there is no such thing as a literal body of Jesus in the universe!" Because the apostles had as much of "Christ in them," as any Christian enjoys in our day, and they looked, and taught the church, who also had Christ in them, to look "for the Son of God from heaven," as the crowning glory of their hope; and the error of those brethren in Connecticut, who are "made to understand, that at some time not far in the future, they, to the number of at least twelve, while assembled with one accord in one place, shall receive the promise of the Father, as did the disciples on the day of Pentecost;" that "peculiar tokens among" them indicated that thus "the work of gathering the lost sheep of the house of Israel will be speedily accomplished;" that the Lord is "about to seal the twelve thousand of the tribes of the spiritual Israel." And it is "supposed this work will begin the present month—at the beginning of the Jubilee" year, instead of the Lord's personal coming at that time.

Now, as all this is so plainly without authority from the word of God; and as there is no more reason to look for such things than for the first advent of the Savior; and even if they should take place, would make it impossible for the day of the Lord to come as a snare on the world, you would not receive it. Like the apostle you "marvel that they are so soon turned away unto another gospel." But there are any more authority for connecting "a third covenant" with "the everlasting covenant";

or for administering baptism on "the type of Elijah?" And is there not as much propriety in making the belief of any of these manifest errors, a "test" of Christian character and fellowship, as in making any of those before referred to such tests? What then are the

TRUE TESTS?

Let the testimony of the Apostle and High Priest of our profession, and his true apostles answer. 1. As to the true servants of Christ: "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing." What is the meat to be given? "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? ... It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John vi: 26-63. "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds."—2 John 8-11. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."—2 Pet. iii. 17.

2. What is the true test of a preparation to meet the Lord in peace? "In that day, (the day when the Son of man is revealed,) he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. I tell you, in that night there shall be two in one bed; the one shall be taken, and the other shall be left. Two shall be grinding together; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Whosoever the body is, thither will the eagles be gathered together." "And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—See Luke xvii. 20-37; xviii. 1-8.

So says Christ: let us now hear Paul:—"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together."—Rom. 8: 11-17.

Shall we also hear Peter? "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby (i. e. by his divine power) are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, tem-

perance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Peter, 1: 1-11. But these are old truths, Peter. You would not have us so much interested in "these things," when we are feasting upon "present truth," would you? "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." * * * Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance."—Verses 12-15.

This testimony is enough, though much more of the same character might be added to it. It brings to view the test that is to stand "always;" and which secures us the blessing "when the Son of man cometh;" it gives us a foundation from which we can "never fall," and insures "an abundant entrance into the kingdom." It settles the question, 1. That there is to be no outward "gathering of the people of God into one body," by baptism, "going over Jordan," or otherwise, before the Lord comes. For they will be "taken" from the "bed" and the "field," in which others are "left," "in the day when the Son of man is revealed." And the devil will beguile us of our reward if we look for this, "instead of the coming of the Lord," as effectually as if we look for any thing else. 2. That the test of "working not all," is a false test, for the elect "shall be taken" while they "shall be grinding," &c. "in that day." 3. That faith—watchfulness—pray—the indwelling of "the Spirit of God"—will be owned, and honored, and glorified together with Christ, if we also suffer with him—though not as a murderer, or as a thief, or as a busybody in other men's matters.

And so of all the other new tests to which I have referred. They are all unauthorized, because they originate solely in the judgment of man; and we are so much more likely to err than to judge righteously, God has mercifully and wisely relieved us from performing that work at all, in the case of "a brother." But though charity may err in "hoping all things," it is safe and wise to "have charity."

Finally. There never was a time of greater danger than at present. We shall "scarcely be saved," if saved at all. Those only who are "kept by the power of God" will stand, and he "will keep" those only who keep "the word of his patience." O, that we may "stand in his council!"

A. HALE.

THE ADVENT HERALD.

BOSTON, APRIL 16, 1845.

The very Point at Issue.

The Vermont Observer, referring to our remarks a few weeks since in reference to B. M. Hall, says:—

"To intimate, as the Herald does, that B. M. Hall was saying, 'My Lord delayeth his coming,' or that the day of 'the Lord was 'afar off,' in a Bible sense of the terms, is not only anti-christian in spirit, but devoid of truth. True, Mr. Hall said that time had proved that the day of the Lord was not literally at hand." "If Adventists, when they talk about Christ's being 'at hand,' mean that he may come within 1800 years, B. M. Hall would interpose no objection."

Now here is an admission of the very charge made against us; and when we say B. M. Hall denies the coming of the Lord is at hand, it is true that he did say, "the day of the Lord was not literally at hand!" Now we have no idea that B. M. Hall or any of the anti-Adventists would object

to our setting the time 1800 years off. It is bringing the time near, that is so hateful to our opposers; and this is the question at issue. We affirm that we have passed all the way-marks to the kingdom, that we have seen the signs of the Lord's coming, and that the prophetic periods indicate that we must be in the immediate neighborhood of their termination, so that the Advent of our King cannot be delayed to the distant future. The churches, while they say the Lord may come at any time, admit his coming may be delayed for centuries, or that he can not come for 1000 years.

Such a position we can never assume. We believe that the day of the Lord is literally at hand, and that we have the promised evidence, in view of which our Savior commanded us to know that our redemption draweth nigh. Invitations to return to such indefinite time will be lost upon us. We can not accept them without denying what we believe to be the testimony of the Scriptures. When the churches have claimed that we were now with them as to time, we have contended that there was this difference between us; and the admission of our opponents are bringing it to light. Let the churches take the ground that we are in duty bound to look for the Lord continually, and with the expectation that the Lord is in reality coming to ransom his chosen ones, and they will find us in heart with them. But while they say the Lord may not come for 1800 years, we must adhere to a better hope. Such a hope would not be looking for that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ; for there can be no hope where there is no expectation.

Again, the Observer speaks about Comeouters, and Comeouters. Why, man alive, there is not a mother's son of you but are Comeouters; and you have continued to come out, from the Reformation to the present time. If we have no right to leave a heretical association, you should all go back to the mother church without delay. The same arguments that would force us back, would force you back.

The Mutual Conference in Albany.

THE MUTUAL CONFERENCE, AT THE HOUSE OF PRAYER, ALBANY, N. Y.—This Conference will commence, the Lord willing, on the last Tuesday in April, at 9 o'clock, A. M., and continue two or three days. There will be lectures in the evening at Albany, Troy, and Lansingburgh.

Bro. Miller, Whiting, Litch, Himes, Galusha, Jones, Marsh, and others, will attend.

It will be remembered that this meeting is not for controversy, on any question of doubtful disputation; but to strengthen one another in the faith, we have proclaimed to the world for several years past; and also to unite our energies in carrying out the great principles of the Advent faith, in all the works of righteousness, and mercy,—in the guidance, and preparation of saints and sinners, for the Kingdom of God, till our Lord appear.

Those Advent lecturers, who approve the objects of the Conference, are invited to unite in its deliberations. The Advent congregations, who are interested in the subject, will send one or two faithful brethren, to assist by their counsels.

The society in Albany is small, and they cannot, therefore, accommodate a large number of persons; but they will do the best they can for the members of the Conference. Our friends will understand, that this is not a mass meeting for worship, or for the public; but for the transaction of important business, that vitally concerns the Advent family.

Obituary.

DIED in New Ipswich, N. H., April 6th, of throat distemper, after an illness of five days, Rebecca Carr, aged 19. She was for several years a consistent and esteemed member of the Baptist Church. Some three years ago she heard the glorious doctrine of the Second Coming of Christ which she immediately embraced, and lived out its practical contingencies to the day of her death.

She fell asleep with the confident hope and full expectation of rising in a few days to meet the Lord.

THE ADVENT SHIELD, No. III.

CONTENTS.

1. "The Doctrine of the Resurrection Vindicated." A review of "Anastasis; or, the Doctrine of the Resurrection of the Body, Rationally and Scripturally considered," by Geo. Bush, Prof., &c.

2. "The Conflagration of the Heavens and Earth." A review of the "Millennium and New Jerusalem," by George Bush. This number contains 156 pages, beautifully printed. The review of Prof. Bush's work will, we trust, be read with interest, and lasting benefit, by many others, beside those, who are termed Adventists.

Price 37 1-2 cents each; three copies for \$1.

ADDITION TO THE SUPPLEMENT TO THE HARP.—We have just published 35 pages additional music, a continuation to the supplement.—Price 6 1-4 cents.

The young blades at Saratoga, I was told, complained that they were obliged to rise by day-light to get possession of the ten-pin alleys, as the ministers monopolized them through the day.—Cor. of the New York Observer.

MONASTERIES.—"The Puseyites," says the New York Mirror, "propose, as we understand, the foundation of a Monastery in Twelfth street."

The steamboat Swallow struck a rock near Hudson, on Monday evening last, during a severe snow storm, and sunk shortly after. There were 300 passengers on board, several of whom are supposed to have perished.

Letters and Receipts to April 12.

C B Kendrick \$1 pd to end v 9; Cheney Hatch \$1 pd to end v 9; Dea J C combs \$1 pd to middle v 10; Dea A Clapp \$2 pd to end v 6; H Utley \$1 pd to end v 8; H A Chittenden \$2 pd to 257 in v 11; L Tiffany \$1 pd to end v 8; J Dean \$1 pd to end v 4; J B Terry \$1 pd to end v 5; S Bancroft \$1 pd to end v 8; E Ellms \$2 pd to end v 7; D C Torulelett \$1 pd to 238 in v 10; J Clark \$1 pd to 232 in v 10; J S Whittington \$1 pd to end v 9; J Ring \$1 pd to end v 9; A Ordway \$2 pd to end v 9; A Plumer \$1 pd to 231 in v 10; S Peck \$1 pd to 215 in v 9; N Clark \$1 pd to middle v 9; B S Kilen \$2 pd to 214 in v 9; Mrs Hazen \$2 pd to end v 9; E C Richardson Jr \$1.83c pd to 204 in v 9; E Heath \$1.5c pd to 204 in v 9; W Bryant \$1 pd to 230 in v 10; J T Richardson \$1 pd to middle v 9; Elder G P King \$2 pd to 205 in v 9; Elder D Locke \$1 pd to end v 8; J Brown \$0c pd to 208 in v 9; E Fitts \$1 pd to end v 8; Martha S Whiting \$1 pd to end v 9; H Rogers 75c pd to 203 in v 9; J Sparrow \$1 pd to end v 8; J Ewell 50c pd to 170; Watch; G Broughton \$1 pd to end v 9; J M Mason \$1 pd to 230 in v 10; A Phelps \$1 pd to 230 in v 10; F Sowl \$1 pd to end v 9; S Frank \$1 pd to end v 7; H Bush (or should it be S F Bush?), \$1 pd to end v 10; L Wheeler \$1 pd to 237 in v 10; R P Williamson 25c pd to 212 in v 9; Mrs Swarthout \$1 pd to 231 in v 10; James Lord \$1 pd to 190 in v 9; S P Clark \$1 pd to 223 in v 10, three copies; D Bates \$1 pd to end v 8; Dr Long \$1 pd to 215 in v 9; W Brigham \$2 pd to end v 8; A Holmes \$1 pd to 231 in v 10; C K Farnsworth \$1 pd to end v 8; D W Johnson \$1 pd to 218 in v 9; A Atwood \$2 pd to end v 9; Dr Gibbs \$1 pd to end v 6; Elder Rice \$2 pd to 160 in v 7; J Sholl \$1 pd to 231 in v 10; Dr Phelps \$1 pd to 202 in v 10; S G Mathewsay \$3 pd to middle v 8, 2cops; E Ellms \$2 pd to end v 7; R Greeley \$1 pd to end v 8; O Irish \$1 pd to end v 9; J N Nutter \$1 pd to end v 9; A H Tourilelett \$1 pd to end v 6; L Wheeler \$1 pd to 237 in v 10; R P Williamson \$1 pd to 212 in v 9; V N Cushman \$1 pd to end v 9; John Knowles; Ezra Crowell; J Smith; J A Cole \$1; L Paine; R W Stearns; pm Pittsfield N H; P Johnson \$2; J R Morse; P Herring; A Spoor; pm Bristol Me; E Macomber; J Pierson \$5; pm Corinna Me; G Stowell; J Wilson \$3; H Tanner; G W Clement; F G Brown; C J Slayton \$1, books sent by Express; J V Himes; Wm Miller; Susan Farnsworth, papers will be sent; pm Middletown Vt; C B Turner; J Weston; pm Three Rivers Ms; J S Richards; pm Franklin N H; pm Portsmouth N H; pm Nantucket Ms; pm Bangor Me; pm Meriden Ct.

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. IX. NO. 11.

Boston, Wednesday, April 23, 1845.

WHOLE NO. 207.

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DOW & JACKSON, PRINTERS.

To the Christian Reflector, but not there published.

SECESSION.

MR. EDITOR.—A few weeks since you published the doings of an ecclesiastical counsel in my case. I think justice to the cause of Christ requires the following communication. I therefore send it for publication. Having given, as I thought, a sufficient reason for seceding from the church of which I was a member, had I been permitted to withdraw without exclusion, I should not have felt called upon to be so full and explicit as I have been in this letter. It was written in reply to the letter of admonition, received from the church, and addressed to the council. It is as follows:

North Leverett, Jan. 2, 1845.

To the Baptist Church in North Sunderland.

DEAR BRETHREN:—I have been a member of the Baptist denomination from the time I was baptized into Jesus Christ, twenty-six years since. I have loved the Baptists, and I do still; and I hope to dwell with some of them in the Kingdom of God, as well as with all others who love our Lord Jesus Christ in sincerity. It is my comfort now, that though I have labored principally within the Baptist denomination, I have not directed my efforts to build up a party, but to promote the cause of Christ. In other words, I have labored, or have so intended to labor, not to make men Baptists merely, but to make Baptists and all others, as far as I have had the opportunity, Christians. So far as I have been actuated by selfish motives, or have erred in my sentiments, or sinned in practice, I humbly ask forgiveness of God, through the blood and righteousness of Christ; and so far as you have seen my faults, brethren, I beg you to forgive me. It was an act of great self-denial to secede from the denomination whom I have loved, even, I fear, to idolatry. If I might still labor among them to "prepare a people for the Lord," I would gladly do it; but I "submit myself to God," to do with me in this world and "in the world to come," as it seemeth good in his sight. I

heartily respond to your letter of admonition, that we may all sit at the feet of Jesus, be guided by his Spirit, &c.—As in leaving you, I secede from the denomination, I shall assign some reasons which do not, perhaps, apply at least with all their force, to you, but to those with whom you hold fellowship as sister churches in the same denomination. In speaking of the denomination, I refer in this letter to the governing influences of the sect, whether those influences reside in the ministry or the laity, in the majority or the minority; or whether it be of things which are openly approved, or connived at, or suffered without remedy. There are, I admit, individuals who are exceptions, dear souls, I love them, they weep day and night for the slain of the daughter of my people.—I do not wish to be regarded as a judge of my brethren, I am willing to be judged by the "royal law," the law of liberty.

I shall give the following, as the principal reasons for leaving you and the fellowship of the Baptists.

1. They have, in their rapid increase and prosperity, become, I think, corrupt. I must mention *pride*; the pride of numbers, of rank, of wealth, of learning, of titles, of dress, of external show, and the like.—Prov. xvi. 18; 1 Cor. i. 19, 20, 26—29; Matt. xxiii. 8; 1 John, ii. 16, 17. *Covetousness*, I think, is a crying sin of the Baptists, as of other professed Christians. *Worldly-mindedness* prevails generally. Envy, hatred, evil speaking, jealousies, filthy conversation, foolish talking and jesting, need only be mentioned to remind you of the sins of God's professing people. On the other hand, I ask, where is the humility, the spirituality, the heavenly-mindedness and brotherly love,—the charity of the gospel?—Eph. v. 3—6; Col. iii. 5—9, 12—14; 1 John, ii. 15.

2. They are so far conformed to the world, that I think they are not persecuted for righteousness sake. As a body, I do not think the crowning beatitude of our Savior belongs to them. They are no longer that separate, peculiar, persecuted people they once were.—Rom. xii. 2; 1 Pet. ii. 9—12; Matt. v. 10—12.

3. I think they are more jealous for the denomination than for sanctification and holiness, the life and power of godliness.—John v. 41, 44.

4. The denomination are opposed to thorough reform, as ultraism. I mean to stand on ultra ground, as the only ground of truth, and love, and holiness. The few that would be faithful, are obliged to "bear them that are evil," and suffer sin upon their brethren without the hope of reform.—Hosea vii. 8—10; Rev. ii. 2.

5. I am no longer agreed with them concerning the kingdom of God, and the second coming of Christ. They believe that "the Kingdom of heaven" was set up on earth, at the first advent; I believe it will not be till his second advent.—Dan. vii. 22, 26, 27; Matt. xiii. 30, 40, 43; 2 Tim. iv. 1. They believe his next coming will be spiritual; I believe it will be personal.—Acts i. 11; Heb. ix. 28. They believe the world, in a mass, will yet be converted; I believe that the gospel, having

been preached among all nations for the obedience of faith, and for a witness unto them; and God having taken out of them a people for his name, the end will come.—Matt. xxiv. 14; Acts xv. 14, 17; Rom. i. 5; Mark xvi. 16. They believe the ultimate heaven will be above; I believe it will be on the earth, after the resurrection of the bodies of the saints, the destruction of the wicked out of it, the conflagration, and the creation of "new heavens and a new earth." They hold a millennium in this world; I, in the world to come.—Matt. v. 5; Heb. xi. 16; 2 Pet. iii. 10—13; Rev. xxi. 1—5; xx. 4, 6. They do not believe God has given us any revelation of the time; I believe we may and ought to "know that it is near, even at the doors; and that though I was disappointed in expecting it the two years past, yet that the days in Daniel and John are symbols of years, and extend to the end of the world.—Dan. vii. 25; viii. 14; ix. 24—27; xii. 7, 11, 12; Rev. xi. 2, 3; xii. 6, 14. They cannot watch for the coming of the Lord, or the signs of it, with the expectation that it will actually come; I feel bound to watch daily for the glorious appearing.—Luke xii. 31—46. The manner in which the doctrine of the "advent near," and the advent believers within the churches have been treated, proves to me that they do not "love his appearing," or at least, do not bring forth the fruits of it; I hope I "love his appearing," and I must hold fellowship with those who are like-minded. May the Lord prepare us for his kingdom and coming.

I am your friend in the blessed hope of the gospel.

SAMUEL EVERETT.

Having read this to the council, I asked the privilege of seceding without exclusion. I gave them, at their request, my authority from the word of God, in the following texts; Rev. iii. 14—22; the epistle to the Laodicean Church; 2 Cor. vi. 14—vii. 1; 2 Tim. iii. 5. I stated also, that if I were proved guilty of heresy, immorality, or the want of the power of godliness, I refused not to be excluded, otherwise I must claim the right of secession, for the reasons assigned in this communication. Since the council concurred with the church in the charges brought against me, and advised them to exclude me, I must call the attention of the reader to those charges; I mean to be as brief as possible. 1. I am charged with having broken my covenant obligations, by formally withdrawing from the church. Here I am not accused of breaking covenant while I remained a member. It is the act of seceding which is the charge. There is no way out of a regular Baptist Church, but by death or exclusion. I ask candidly, what is assumed here for the Baptist Church as a body, but a kind of infallibility? I leave to join another Christian body who are with me aiming after primitive faith and holiness, looking for the coming of the Lord. 2. I am charged with having "communed with unbaptized persons." True, I communed on one extraordinary occasion, where I knew there were some unbaptized persons. But the main body were baptized, and I took the opportunity to express in frank-

ness and love, my views of the position and connexion of the two ordinances, and the necessity of observing them scripturally "till the Lord come." I conscientiously and publicly disclaimed fellowship with my brethren who might partake unbaptized. I think I did not suffer sin upon my brother. I will add, that by the grace of God, I will keep both "ordinances as they were delivered;" but I pray God to give me the life and power of godliness with them. The above are the two charges for which I am excluded from the church. The council give other reasons for disfellowshipping me as a Baptist minister. They say I deny "my name as a Baptist." True, having seceded I do not wish to claim the name of the sect, and I do not regard it scriptural. But I did not withdraw on account of the name. Though I am united with the advent brethren, I do not wish to assume any name which is not scriptural. They charge me with having administered the communion to "a promiscuous assembly;" the reason why the "assembly" of brethren referred to, are not regarded as a church of God in the town where they worship, is, I suppose, that they have not been formally organized by a council. I rejoice that God has thus far, since they have "come out," owned them as his people, by pouring out his Spirit upon them, and enabling them "to walk in all his ordinances and commandments blameless," and that these are manifest tokens amid all the tribulations and persecutions which they endure patiently in faith, that Jesus will own them, as a part of "the church which he purchased with his own blood, when he shall come to be glorified in his saints." I ask for scriptural proof that such organization is essential to the visibility of a church. Nay, I ask if such organization was the usage of the apostles at all?

Again, I am charged with "denying the right of a minister to enforce the rules of the Bible, in respect to the communion." I believe that ministers should be "ensamples to the flock and not lord it over God's heritage." If I err, it shall be on the side of humility and brotherly love. I wish to come to "the table of the Lord," on a level with "the least of all saints," examining myself to see if I am in the faith, and "so eat of that bread and drink of that cup." As a teacher, I am willing to declare what the Bible teaches on the subject of communion, and whom my Master requires to come to his table. But I dare not invite or forbid, so as to direct the attention of any person to me, rather than to the Savior. But I am not conscious of having intentionally encouraged any one to come to the communion who was not qualified; since I have declined giving the usual invitation of the Baptists, I must ask the ministers of the council, if they do not, by their invitation, encourage many to come, who are not qualified? Let God be judge.

Once more, I am charged with holding that in some cases, private members may administer the ordinance of baptism." This was an unexpected question put to me by the council. I answered in these words as near as I recollect: "It is not expedient in ordinary cases; but in extraordinary cases it may be necessary." My illustration was as follows: a church may exist before it has officers, (as in the apostolic age, there were churches without elders, and perhaps without deacons for a time,) during this interval, I supposed persons might require to be baptized in obedience to the Savior, in the absence of an ordained teacher. Such cases, of course, I suppose would be very rare. I have never encouraged such baptisms. If it has been done unnecessarily by any of the brethren with whom I am connected, they must bear the responsibility, and not I. Finally, the council say I deny "the possibility

of salvation to any, unless they come out of what I call Babylonish churches." Here are two mistakes.—1. I stated to the council, that I did not call the Baptist Church, Babylon, without qualification. The term "Babylonish churches" is their construction. I stated that I considered the Baptist Church at the present time, represented by the Laodicean church of Revelation. I have reckoned the Congregational, the Episcopal, and Methodist Episcopal churches with Babylon because they claim their children to be in covenant with God, without their personal choice; and for other reasons, I admitted that the Baptists have the spirit of Babylon, and conformity to other denominations. I have called them with others, "sectarian churches," "worldly churches," "the nominal church," &c. 2. I did not absolutely and without any qualification deny the possibility of salvation to any in the nominal churches. I believe that connexion with them is inconsistent with the power of godliness. That it is the duty of those who would be humble, faithful Christians, to "come out," and "live godly in Christ Jesus," though it should bring on them persecution. I dare not hope for salvation, or encourage others to hope for it, unless we are faithful. The promises of the Bible are to the faithful and to no others.—2 Cor. vii. 1. We must please the Lord wherever it may lead us, and we need not fear. To close, I hope the council did not intentionally misrepresent me. But I think they were anxious to make out the case worthy of exclusion. But God is their Judge as well as mine. I will not judge them. I joined the Baptist church from choice and from a conviction of duty, and I left it from a conviction of duty. I could never again join any church in its imperfect state on earth, where the right of secession for conscience sake is denied. The church was never intended to be a prison to the saints, but a voluntary company of brethren, bound together "in faith and love in Christ Jesus."

SAMUEL EVERETT.

Invincible Courage.

BRO. HIMES.—I have been fearing somewhat of late, that the true Advent believers would become disheartened, in view of the numerous obstacles with which they have to contend. Without going into a detail of those obstacles, permit me to offer a few thoughts upon the above caption, as being an indispensable requisite to the Advent brethren in this peculiar time of trial. Courage is a quality of the mind that prompts its possessors to encounter difficulties and dangers. This, with the others powers of the soul, being sanctified to God, and a proper guidance given to it in all its operations, is of vast importance to those who are now looking for Jesus' return. True Christian courage, which arises from a consciousness of right in the cause in which we are engaged, and is called into exercise by a sense of duty, is indispensable to the safety and happiness of those who have enemies to conquer and Heaven to gain. Courage that is merely natural, will not do to be trusted; for this will often forsake us when we need it most. As this kind of courage is nothing more than an animal fire that breaks out on occasions that may particularly excite it, and as it is seldom governed by judgment, it can never answer our purpose in the difficult warfare we have to accomplish. We need that which will abide the severest trial, without the least shrinking from the contest; that which knows what duty is, and does it without fear or compromise, and that which never was nor can be conquered.

Nothing short of this invincible spirit can qualify us to encounter the marshalled forces of the world, the flesh and the devil. If we possess this, and are actuated by it, we have

nothing to fear; for though the enemy may kill the body, the victory is ours; Christian courage cannot be conquered—it will, in spite of all that may oppose it, bear off the crown in triumph. It is true, the conflict may be severe for "a little while," and the veterans of the cross may be like Gideon and the little valiant band, that were called out from the hosts, when they were giving chase to Zebah and Zalmunna, kings of Midian, "faint, yet pursuing;"—they will not be dismayed nor intimidated; for they know where their strength lies, and though it may seem, in this time of extremity, to be long in coming to their aid, their confidence, I trust, will not be shaken, and their watchword will still be "Onward," until Jesus comes and the conquest is sure. They will neither stop to count their foes, nor to think of their own weakness; it is enough for them to know that it is the Lord who commands, and that they have nothing to do but to obey. A duty prefaced with a "Thus saith the Lord," is attended to without conferring with flesh and blood as to its correctness, or waiting for any higher authority, or more direct inspiration. Let what will stand in the way of duty, it matters nothing to them; they should be ready for every good word and work; and so long as the promise says, "As thy day is, so shall thy strength be," it is of but comparatively small consequence to them; for they may well be assured, that "through Christ's strengthening them, they can do all things." He may require. Their own weakness, neither the number nor the malignity of their enemies, should form any excuse—God commands, and they must obey. Unawed by the frowns, and undeceived by the flatteries of their opponents, the little Advent bands should move forward with a firm step, with an unwavering purpose, and with an invincible spirit all in unison "from conquering and to conquer." Though the battle may at times go hard, and their strength may be nearly exhausted while prosecuting their warfare, yet should they press on with undiminished ardor, resolved on victory, though it should cost them the sacrifice of all they hold near and dear on earth. Having girded on their arms, let them never ground them until the last enemy of the near approach of Christ, is lain breathless at their feet, or until they triumphantly cast them down at their Savior's throne.—Though there may be but a handful, in the professedly Christian army, who, like Gideon's men distinguish themselves for humility and an unshaken confidence in God, and though while they are pursuing after their enemies, the men of the world, like the men of Peniel and Succoth, refuse to give them bread or any other support, yet they will be steady to their purpose, and "though faint, still pursuing."—The taunting cowardly multitude through which they pass in their pilgrimage journey, may sneer, and treat them with all the contumely and insult of which they are capable, yet the time is coming, and will soon be here, when retributive justice will overtake all such; then that mercy they have refused to show to others, will be denied to them—and more than this, they shall see the very ones they have despised and derided, returning from the field of battle, bringing great spoil, and crowned with laurels of victory. Then, clothed with chagrin, they sink away in deep mortification and unconcealable disgrace, to suffer the full consequence of their pusillanimous wickedness, while those who have been valiant for the truth—humble and self-denying in their lives, and have put the armies of aliens to flight, will be exalted to a merited station in the "new earth," merited only through grace in Jesus Christ, there to enjoy the rich reward of a Kingdom of glory, and a crown of life. For this honor, for this high distinction, the saints have already en-

dured a "great fight of afflictions," and let them hold themselves in readiness to endure still greater, if required, and count not their lives too dear a sacrifice, if they can gain a part in the first resurrection. Animated with the prospect before us, let us "trample on pleasure and pain," and forget all minor differences, while we eagerly grasp the heavenly prize. If we keep the prize constantly in view, we shall be so inspired and enraptured, that great difficulties will appear small, and powerful enemies will appear weak; and realizing, as I hope we do, from whence we derive strength, we shall not be intimidated by the number nor the malignity of our foes. With all our difficulties fully before us, we may even then confidently say, "Through our God we shall do valiantly. He it is that shall subdue our enemies;" by him, one of us "shall chase a thousand, and two put ten thousand to flight." This unconquerable spirit of zeal and perseverance in contending with the world, the flesh and the devil, is what we, as a little company of Adventists, all need. Without it we are not safe a single moment; for nothing is easier than to conquer a band of cowards. Just as sure as we yield to fear, we shall evince a want of confidence in the Captain of our salvation, and faith in his speedy coming; and our enemies will take the advantage of us, and we shall fall into their hands an easy prey. But if we are fearless spirits and hold on to the faith of the gospel, contending earnestly for the faith once delivered to the saints—keeping ourselves at the same time in the valley of humility, we may be assured the battle is ours. The God whom we serve and are waiting for, will come and deliver us.

"We want no cowards in our band,
Who will their colors fly;
We call for valiant hearted men,
Who're not afraid to die."

G. W. CLEMENT.

Leidaff, N. H. April, 1845.

LETTER FROM BR. C. B. TURNER.

DEAR BROTHER:—Not being able, as I anticipated when seeing you at Champlain, to visit my friends in East Randolph, Vt., I returned west. I spent a few days after you left us, in Clinton Co. In Franklin Co., I found a few brethren waiting in anxious expectation of soon seeing the coming Lord. In St. Lawrence, a few have sufficient grace to induce them to be "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ;" yet they are counted as the filth and offscouring of all things, but I believe have their robes washed, their loins girded, and their lights burning, waiting with eager gaze to behold the King in his beauty. We are not unfrequently reminded of the treatment of our Master, (Matt. xxi. 23.) when "the chief priests and scribes of the people, came unto him as he was teaching, and said, By what authority doest thou these things, and who gave thee this authority?"

Many in these counties seem to feel as Herod did when he heard the rumor that God was about to raise up "a Governor that shall rule my people Israel."—Matt. ii. Herod finding that the prophets justified the expectations of the people, determined to destroy the child, rather than attempt to gainsay the application of prophecy; evidently supposing, that could he destroy those who were fulfilling the prophecy, the prophecy must fail. So now they seem to think, could they destroy those who proclaim a coming Savior, they would thus hinder a fulfillment of that part of the prophecy, and thus stay his coming. To accomplish this, an inhabitant of the pit would blush to own the falsehoods and slanders that are circulated.

It seems to me, the last page of the history of our world is about full—the last sand about to fall from the glass of time,—the last act in the grand drama of time about complete,—the curtain about to fall, "the covering cast over all people" about to be rent asunder,—the scene about to change, and this world of shadows give place to eternal realities. Awful, sublime, and glorious day—sudden as by electric flash and pealing thunders, the dark clouds that so long have hovered over our earth, unfold—the bursting heavens give way—sudden, as the heavenly choirs met the shepherd's gaze, the great white throne appears—the heavenly hosts are seen in view—the marble tombs give way, the saints come forth, the righteous living rise, and saints and angels in mid heavens meet. O where will the ungodly stand, when the forked lightnings red with Jehovah's wrath, flash athwart the heavens, while "the elements melt with fervent heat, the earth also, and the works therein shall be burnt up."

The churches in this section complain of a universal declension of religion—say it never was so low among them, as it is at this time. They have lost sight of the great object of hope—the coming of Christ, and almost entire of the faith which was once delivered to the saints; thus their faith has nothing tangible on which to rest, and wearied like Noah's dove, returns to their own bosom, and remains like the nauseating stagnant pool.

Those looking for a coming Savior are yet strong in the faith, giving glory to God; and though hemmed in on either hand by mountains of opposition, and a persecuting host hanging upon their rear; yet they are expecting that their antitypical Jewish deliverer will soon raise his sceptre, part the turbid waters, and they should eternal deliverance on the borders of Canaan; while confusion, dismay, and death, overwhelms their enemies.

Yours in anticipation of soon meeting the Savior.

C. B. TURNER.

Depeyster, N. Y., April 3d, 1845.

By their fruits ye shall know them.

The following tribute to one of our Advent brethren, one of the Tabernacle Committee, brother JOHN AGUSTUS, is extracted from a memorial which was addressed last winter to the Massachusetts Legislature by citizens of Norfolk county, asking that an institution may be founded for the reception and humane treatment of those criminals who have been made so by intemperance.

"In the summer of 1841, JOHN AGUSTUS, a man in humble life, now well known to the friends of temperance in Boston, and who deserves to be throughout the State, visited the Police Court in Boston, and being very much interested in the case of a poor man, who, for the vice of drunkenness, had been sentenced to the House of Correction, stepped forward and offered to become bail for him. His proposal was accepted. He paid, out of his own pocket, the fees of court, amounting to a few dollars, and took the condemned man with him out of the Court Room. He persuaded him to sign the pledge, furnished him with food and lodgings, and at last secured employment for him, and from henceforth the rescued drunkard became an industrious and sober citizen.

Mr. Augustus, inspired by the success of his first attempt, and impelled by the yearnings of his noble heart, continued his visit to the Police Court, and from August, in the year 1841, to February of the present year, has rescued from the jaws of the House of Correction and from the fellowship of convicted felons, one hundred and seventy-six men, and fifty-six women,—in all, two hundred and thirty-two human beings,—a large portion of whom,

but for the vice of intemperance, would have enjoyed an unquestionable right to the general regard of Society.—Fortunately for this benevolent attempt to stand between the drunkard and the customary course of law, Mr. Augustus has preserved a careful record of every case in which he has interested himself, and he is thus enabled to furnish an intelligent account of a large portion of the persons who, by his means, have been saved from confinement in South Boston. Full three fourths of the number, or about one hundred and seventy-five, are now temperate and orderly citizens, and are gaining a respectable livelihood. Above one half of the whole number were residents of Boston, and the other half were temporary visitors to the city from the country and from neighboring States. The proportion of foreigners was much larger of the men than the women. The amount of costs paid by Mr. Augustus, for the release of these persons, is \$976 61. This amount has nearly all been paid back to him by the persons thus rescued. Of course, this amount of cost has been saved to the towns liable for it. It will be readily seen, however, that a much larger sum has been saved, by so many intemperate persons having become useful citizens, instead of being shut up in prison at the public charge.—To those towns in the country which occasionally receive large bills for the support of drunkards in the House of Correction in South Boston, this point is not unworthy of notice. These considerations are glanced at, because, indeed, they should not be overlooked; but they are of little moment in comparison with the tears which have been healed, and the families which have been made happy, by the restoration of so large a number of the great human brotherhood, to temperance, usefulness and respectability.—By minute and unquestionable records kept by Mr. Augustus, rising eight tenths of all the persons sent to the House of Correction are sent there for drunkenness. Through his Samaritan efforts, the number of commitments for this dreadful vice has been largely reduced,—and besides the diminished expense, consequent upon such reduction, the community has been incalculably blessed by the change.

The following statement will show the actual reduction in the commitments to the House of Correction, for drunkenness, since the Washingtonian reform commenced in Boston, but, especially as resulting from the efforts of Mr. Augustus. In 1841, they were 605; in 1842, they were 541; in 1843, 456; in 1844, 407. On the first of January of the present year, the number of persons remaining in the House of Correction, committed by the Police Court, was only 123; of which number one hundred and ten were committed for drunkenness, viz: forty-seven males and sixty-three females, all other offences being but thirteen. During the last year, Mr. Augustus has saved one hundred and twenty persons from the House of Correction: twenty of whom have since been sentenced to the House of Correction, the remaining one hundred are doing well. It would be easy to show the actual amount in dollars and cents, saved to the State, by a result like this; but not as easy to exhibit the blessings resulting to the rescued men, or to their families, many of the members of which would, doubtless, otherwise have become outcasts, or have found their way to the Alms-houses. But your petitioners forbear further developments in relation to the House of Correction, having, it is believed, a momentous bearing upon the subject of this petition. They believe, by going nicely into facts, it would be in their power to demonstrate, conclusively, that the Commonwealth will be largely benefited by an entire change of the present method of commitments to the House of Correction in South Boston.

It is impossible to enter, in detail, into the formidable difficulties which a humble mechanic, like Mr. Augustus, has had to encounter, in order to proceed in his beneficial work. To say nothing of the formalities and liabilities which belong, alike, to all courts of law, he has, in most cases, provided a temporary home for his fallen brother, and allowed no rest to his head, until he has done his utmost to procure for him employment. It should be added that, within a few months, a number of the "merchant princes," and other eminent philanthropists, of Boston, have given Mr. Augustus a substantial testimonial of their respect for his unwearied and invaluable services. Previous to this liberal act, Mr. A., had relied upon his own scanty resources, and had found it exceedingly difficult to carry into effect his praiseworthy labors."

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, APRIL 23, 1845.

The strong Texts against Judaism.

We had the pleasure, a short time since, of listening to a lecture, in advocacy of the return of those who are Jews outwardly, the Israel after the flesh; and which, according to previous notice, was to explain the true meaning of those texts which it is claimed prove those who are of the faith of Abraham are the Israel of promise. The speaker stated that he should examine all the strong texts which were relied on for that purpose, and if it was shown that they did not prove this, then the carnal Jews must be restored. We, therefore, waited with some interest to see how some of these would be disposed of.

He then read the following texts: Rom. ii. 28, 29, "For he is not a Jew that is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." ix. 6, "For they are not all Israel which are of Israel." Galatians iii. 28,—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." And Eph. ii. 14, 15,—"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."

Having presented these texts he argued that it was always true, that he was a Jew that was one inwardly, which none deny; that it was the Sinai covenant which is abolished, for which we contend; and that it is the Abrahamic covenant which is not annulled, which we teach. This with the quotation of several conditional promises to prove that the Jews would be restored unconverted, and several texts wherein are promised an eternal inheritance, to prove the Jews will dwell in the land of Judea 1000 years, was the promised disposition of the strong texts that prove those who are of the faith of Abraham are the heirs of promise.

No allusion however was made to Rom. iv. 13, 16, "For the promise that he should be the heir of the world [kosmos—the habitable globe] was not to Abraham, or to his seed, through the law, but through the righteousness of faith." "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also

which is of the faith of Abraham, which is father of us all."

Nor were the strong texts in Gal. iii. 16, 29, alluded to, with the exception of the 28th verse, although the very next text, and the last one in the chapter, is one of the most decisive Scriptures on this subject. "Now to Abraham and his seed were the promises made. He saith not to seeds of many; but as of one. And to thy seed which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

These texts, notwithstanding all the efforts of so called literalists, can never be spiritualized away. They teach plainly who are the literal Israel; and all who advocate the return of the carnal Jew in all his sins, either touch them very lightly, or avoid them altogether: in which they show that discretion is the better part of valor. We never yet witnessed an attempt to answer them fairly.

Different Translations of the Bible.

That our readers may see the changes that have been made in the English language within the last few hundred years, we have selected the following quotations from different versions of the Scriptures.

Wickliffe's Translation from the Latin vulgate in 1380.

Matt. iii. 1—6.

"In the daies of Ioon baptist cam & prechid in the desert of iudee 2 & seide, do ye penance for the kyngdom of heuene schal nyz, 3 for this is he of whom it is seid bi Isaie the profete seynge, a vois of a crier in desert, make ze redi the weyes of the lord: make ze rizt the pathis of hym, 4 and this Ioon hadde clothing of camels herts; and a girdil of skyn about his leendis, and his mete was hony soukis and hony of the wode.

5 Thanne ierusalem went oute to hym and all iudee, & al the cuntre aboute iordan: & thei werun waichsen of hym in iordan, & knowlechiden her synnes."

Wm. Tyndall's Translation from the original Greek—printed in 1526.

"In those dayes Ihon the Baptyst came and preached in the wilderness of Iury, 2 saynge: Repent, the kingdom of heauen is at hande. 3 This is he of whom it is spoken by the Prophet Esay, which sayeth: The voyce of a cryer in wilderness, prepare the Lordes waye, and make hys pathes straight.

4 This Ihon had hys garment of camels heer and gerdell of a skynne about his loynes. Hys meate was locustes and wyld honey. 5 Then went out to hym Ierusalem, and all Iury, and all the region rounde about Iordan, 6 and were baptized of him in Iordan, confessynge their synnes."

Tyndall being martyred, did not complete his translation; but it was finished by Myles Coverdale, afterwards bishop of Exeter. This was the first complete English Bible after Wicliffe's.

Matthew's Bible, made up of Tyndall's and Coverdale's translations, appeared in 1537; the great Bible, sometimes called Cranmer's Bible, in 1539; Taverner's Bible, being a revision of Tyndall's, in the same year; the Geneva Bible, the New Testament in 1557, and the Old Testament in 1560. This was the first English edition in which the text was divided into small paragraphs or verses. The Bishop's Bible was published in 1568, and might be termed the "authorized version," while the Geneva Bible was the one in daily use among the people until James I. came to the throne. He ordered a new translation by forty-seven of the most pious and learned men in his kingdom, which was printed in 1611. The following is the version of the same passage as it came from the hands of king James' translators.

"Chap. 3: In those daies came John the Baptist, preaching in the wilderness of Judea.

2. And saying, Repent yee: for the kingdom of heauen is at hand.

3. For this is he that was spoken of by the Prophet Esaias, saying, The voyce of one crying in the wilderness, Prepare ye the way of the Lord, make his pathes straight.

4. And the same John had his raiment of camels haire, and a leatherne girdle about his loins, and his meate was locusts and wilde honie.

5. Then went out to him Ierusalem, and all Judea, and all the region round about Iordane.

6. And were baptized of him in Iordane, confessing their sinnes."

Since then, various alterations in the punctuation, spelling of the text, &c., have been made to accommodate change in the language. Some obsolete words have been modernized; but many are still retained.

Bro. Hawley—His Position in relation to the Advent Cause.

We copy the following from the Daily Mail of April 17th.

UTICA, N. Y., April 10th, 1845.

To the Editors of the Daily Mail:—

SIRS—A friend of mine has sent me your paper of April 7th, in which you do me great injustice by copying a caricature of my views from the "Advent Herald," headed by yourselves, "A New Fallacy." I herewith send you my own paper containing my review of the whole article of which that you copied is a part; and ask you to make the correction, which both justice and honor alike demand. This request I am sure you will not deny.

And here I will take the liberty to say, that neither in my own esteem, nor in that of Mr. Miller and his adherents, am I, as you denominate me, "a follower of Mr. Miller." I have had NO SYMPATHY with his peculiar views for the LAST TWO YEARS, nor any relation with him for THAT LENGTH OF TIME. My present views, which you name "a new fallacy," are those substantially cherished by the soundest divines in Europe, and in this country. An exposition of them may be had in a recent work of Bishop Henshaw, of Rhode Island, and in that of Dr. Duffield, of Detroit. Please make the correction at once.

Yours, Respectfully,

S. HAWLEY, JR.

We are somewhat surprised at the avowal in the above; for we are unable to reconcile it with his professions to us within two years, his letters to us, or his statements to Advent bands who have listened to him under the impression that he and Mr. Miller differed in only a few particulars, and whose sympathy he has endeavored to gain by representing himself as cast off by us for a small difference of opinion. Within two years preceding the date of the above letter, he has written a sermon entitled, "The Second Advent Doctrine Vindicated." That sermon he preached, May 4th, 1843, at the Dedication of the Tabernacle. It was afterwards printed by his consent, and under his supervision, as a No. of the Second Advent Library. In that sermon Mr. Miller's views are fully sustained. The reign of Christ, he says, p. 28, "is connected with events such as can take place only at his personal coming. These events are the resurrection, judgment, destruction of the entire wicked, the conflagration of the world, and the new creation. All who believe in these events, believe they are to transpire when Christ shall come personally." Among the events that are to transpire preparatory to Christ's reign, he says, p. 46, "One of these surely can not be the restoration of the carnal Jews." On time, he admits fully, in the same sermon, the connection of the 2300 days and 70 weeks, and says of the commencement of the latter, p. 77, "These we believe commenced with the decree of Artaxerxes Longimanus, to restore and build Jerusalem, according to Ezra vii., B. C. 457. This has also long been considered by commentators to be a settled point; and it probably would not now be disputed, were it not for a desire to avoid the conclusion to which it brings us, on the supposition that it is the beginning of the 2300 days." We have a file of letters of his before us,

written in the fall of '43 and winter of '44, in which there is not the least intimation that he was not with us in all points, with the exception of the year 43. In his communications on '47, which we published December 5th, 1843, and onward, no allusion is made to a difference of opinion on any other point; and in those he denies that his views on the termination of the 2300 days are any "fundamental element of the system," or that it is "a renunciation of my former views;" he says, "I regard it as neither." He also said if Mr. Miller has erred "as to the termination of the 70 weeks," "it disproves nothing that is essential to his calculation." When presenting those communications for publication, he professed to be with us on other points; and the inducement he held out to us to embrace his views, was, that we should have three and a half years more in which to work. When he was in Boston a few weeks since, the Committee, supposing him to still sympathize in many things, granted his request to lecture in the Tabernacle, and at the close of his course of lectures, took up a collection for his benefit; and then added as much as the amount of the collection, and gave it to him out of the Tabernacle funds. But now we are gravely told that he has had no sympathy with Mr. Miller's peculiar views *for the last two years, nor any relation with him for that length of time.* We are glad to learn this at this late hour, and we regret that we were not informed of it two years previous to April 10th, 1845. Had we known at that time that he had no sympathy with the views he was two years since inculcating, we should have requested some one to officiate at the dedication of the Tabernacle, who sympathized with the views presented in the sermon he preached on that occasion.

The extract in the Mail from the Advent Herald, which he calls a caricature of his views, is the following:—

"He is looking for the return of the two tribes to Jerusalem before the Lord comes, and the ten tribes afterwards, contends that they will possess the land forever before the conflagration, that we have yet seen none of the predicted signs of the Lord's coming, looks upon the thousand years as a probationary state, and considers that at the end of the thousand years this earth is to become the hell of the wicked, and pass out of the solar system—the new earth being placed in its stead. The coming of Christ and first resurrection, he places at the commencement of the millenium."

That he avowed his belief in each of those points in his lectures in the Tabernacle, can be fully proved by the testimony of at least three hundred, or more, who were present to hear him. And in his review, to which he refers, he has not denied a single point; nor will he.

Conferences

ALBANY CONFERENCE.—Bro. Miller and Himes will commence a course of lectures in Albany, N. Y., on the 22d, inst., if the Lord will, one week previous to the Conference; brethren from the neighboring towns will come in to the lectures.

The Conference, as before stated, will we trust combine the wisdom and experience of those who are determined to do what they can to support the original Advent faith, as held and published by us the few years past. It will not be a mass meeting. Our brethren have no means of providing for a large number, but will do all they can for lecturers and brethren pertaining to the Conference. We hope the Advent congregations will aid the lecturers to come who are poor, and that at least one or two faithful brethren will come from each congregation. Let fervent prayers go up to God from all the brethren and sisters

scattered abroad, that he will give success to our efforts in promoting the best good of his holy cause. It will commence April 29th, in the House of Prayer, at 9 o'clock, A. M.

CONFERENCE IN NEW YORK CITY.—The Advent Conference in New York City will commence May 6th, and continue several days. Addresses will be given by Bro. Miller, Galusha, Litch, Whiting, Marsh, and others.

CONFERENCE IN PHILADELPHIA will commence May 13th, and continue through the week. Addresses will be made by brethren in attendance, Miller, Galusha, Jones, and others.

CONFERENCE IN BOSTON will commence May 27, and continue several days. Lectures and addresses will be given as usual. Brethren and friends of the Advent cause, are cordially invited to come up to these Anniversary feasts. Let us rally once more, and gird up the loins of our minds to the work of God, and the conflict that remains to be finished.

THE ONLY TWO POSITIONS.—Prof. Bush boldly avows that those who reject his views of the resurrection, can have no possible alternative but the doctrine of the Advent as taught by us. And one of these positions the church must assume. They must either look for the return of the carnal Jews, a spiritual resurrection, a moral conflagration of the world, no end of the world, and no personal coming of Christ; or they must look for the resurrection of the Israel of God, the literal burning of the world, its regeneration, and the personal Advent of Christ. There is no middle position, Prof. Bush being judge. He is only enabled to defend his views of the restoration of the carnal Jews, by denying the resurrection of the body. The restoration of the carnal Jews is a part of spiritualism.

ALL SPIRITUAL, OR ALL LITERAL.—This is the motto assumed by some in reference to the interpretation of the Scriptures. If this is a correct principle, it follows that a mixed state of the righteous and wicked, of Jews and Gentiles, of mortals and immortals, and of dying saints and resurrected saints, of literal Israel and spiritual Israel, cannot be sustained by the Scriptures.

Prof. Bush is making something of a sensation in this region. The papers are reporting and eulogizing his lectures; and the booksellers inform us that his books find a ready sale. Congregationalists, Baptists, Methodists, old lights and new lights, the Old School and New School, are all reading him, and multitudes are embracing his views. This all must do, to be consistent, who reject the doctrine of the Advent. The Scriptures that respect the future must all be understood literally or spiritually.

EVENTS, AND NOT TIME, TO DENOTE THE COMING OF THE LORD.—This is an argument we heard advanced a few weeks since; and it was thus illustrated. In going from Boston to Springfield in the cars, we are to pass Framingham, Worcester, Wilbraham, &c. Now we are not to look for Springfield until we have passed all the intermediate places; and therefore should look for the events instead of time, as an index of Christ's coming.

This looks quite sophistical at first; but we wished to suggest to the logician, that if it is only five hours ride to Springfield, and if at the end of five hours he had not had a view of Framingham, Worcester, or Wilbraham, it might possibly be that

he was not versed in the localities on the road, or that he had passed them in his sleep. The argument is not however relevant; for if any look for Westfield, or for towns that are not on the road, before arriving at Springfield, from Boston, they will be disappointed. This will also be the case with those who look for events that are subsequent to the Lord's coming, expecting they will transpire previously, or for events that will not transpire at all.

A CORRECTION.—The brother who reported at Worcester that we had received and suppressed letters from England, giving an account of a movement there similar to the one here during the seventh month, is informed that the statement is entirely incorrect. We have published everything we have received from England in relation to that movement. We have also, within a few days, received a file of *The Midnight Cry*, published at Nottingham, England, from Oct. 26th to Dec. 14th, 1844: and those papers are silent with regard to any such movement there as we had here. Some of the brethren there looked to that time with about the same interest that we did the year previously. Brethren should be cautious respecting the statements they make that reflect on others. Inaccurate statements are often productive of much mischief.

CAUTION TO THE ADVENT CHURCHES.—We have received complaints from several quarters, of men from Maine who are visiting different parts of the country, inculcating feet-washing, feet-kissing, the kiss of salutation, etc. During the whole history of the church, whenever these practices have been persevered in for any length of time, the grossest licentiousness has been sure to follow. We therefore feel that we cannot be too early in warning the brethren against this delusive wile of the adversary before it is too late. Beware! beware! Have no fellowship with such teachings.

A REQUEST.—We wish that our friends in the different sections of Maine where extravagances have prevailed, would give us information respecting the extent and prevalence of those evils, the authors of them, the aiders and abettors, the promulgators, &c., of them, with their results. As chroniclers of passing events, we wish for correct information, and an accurate knowledge of the true state of things. We exhort all our brethren there, who have borne their testimony against these things, to stand firm, but be kind and courteous towards erring brethren, and endeavor by love and good works to reclaim all who can be reclaimed from those dangerous pit-falls.

Bro. WHITE's notice did not arrive in season. All notices for the paper must be received by the preceding Saturday morning. And all communications, by Wednesday morning.

Our Mistakes!

HAVE WE TAKEN THE RIGHT VIEW OF THEM?

While there are many wrong views that may be taken of almost every question, there is but one view that is right. The form of truth is a unit, the forms of error are without number. The polestar is found only at one point of the heavens, it can be found nowhere else. So with "the mistakes" of the Adventists: any other view of them which leaves out the fact that the action which arose from the mistake, and the mistake itself, were anticipated, and of course a fulfillment of prophecy, I think must turn us away from the daystar, to wander in the mist of darkness forever.

To those among us who deplore our mistakes in the times to which we have looked for the advent, on account of their bearing upon our reputation, in the eyes of the world, I have only to say,

that they have indeed made a capital mistake in having anything to do with Millerism; and they should give it up at once, in all its forms—turn scoffer as the certain condition of forgiveness,—and their “life” is safe for ever after—till “they shall lose it!” But to those who have been, and still are, desirous to know and be saved by the truth, may I not say, “Thus it is written and thus it behooved” us to act under a mistaken view of the time that all things might be fulfilled? If it be so we cannot throw away this part of the fulfillment of the word of God, and look for it in the future, to take place with a better understanding of the matter, without committing a fatal error.

In all the great events recorded as fulfillments of prophecy in the word of God, he has seen fit to give his people a double view of the scene.—1. Of the events to take place and the position his people were required to take. 2. A view of the scene as it would *actually* be unfolded, in reference to those who should or should not take the required position. Let us give our attention to one of those cases—that of the first advent. That this great fact, with many of its attending details, was made known in the old prophets, is too familiar to need any proof. That Christ came “to confirm the promises made unto the fathers,” “to as many as received him,” is equally clear. And that he was the “prophet” whom they were “to hear in all things” or “he cut off” is also distinctly stated. Here, then, the fact was made known to God’s people, and their duty in the case. But besides this we are made acquainted with a prophetic view of the scene which shows that the rejection and the murdering of the Prince of life, by the Jews—his betrayal by one of his own number, and even the scattering of the poor flock—who were willing in spirit, but weak in the flesh—were all a fulfillment of prophecies which were read in their synagogues every Sabbath-day! Those who were disposed to do their duty, had to search the scriptures which testified of him—the law, the prophets, and the Psalms.” Those who were not disposed to do their duty, were nevertheless under the necessity of “fulfilling the scriptures,” let them act their part as they chose.

Just so is it in reference to the second advent. The same scriptures which spake of the first advent, with those of the New Testament also, speak of the second; and the fulfillment afforded by the first case, is repeatedly referred to by the apostles as an “assurance” that the remaining fulfillment will not fail.

To these Scriptures we are commanded and urged, again and again, to “take heed,” if we would “stand when he appeareth;” or, if we will not hearken, and are prepared to run the risk of a fall with those that fall, we must at any rate fulfill the word of God. The drama is arranged. It must go on. If we decline the part which duty assigns us, since we must take a part in it, it must be some other part.

In this light, the word of God may be viewed both as the chart by which alone we can make a safe voyage, and the history of the voyage as it is to be actually performed. While the chart gives the course and distance to be sailed, the history of the voyage records the errors committed, and the dangers encountered in its prosecution. It points out both what *ought to be*, and what *would be* whether it ought to be or not.

It will be asked, perhaps, by the reader, Was it designed, or provided, that those who take heed to the word of God should make any mistakes? It is certain that they were not *required* to make any; but that it was to be possible no proof needs to be given: the very fact that so much carefulness is enjoined supposes such a liability. We know, too, that the disciples, at the first advent, fell into unaccountable mistakes, which seemed, indeed, to be necessary to the working of the plan, in spite of the oft repeated statements of the Savior himself to prevent them. I refer, in particular, to the death and resurrection of Christ, which passed before the eyes of the disciples, and yet they appeared to be as unconscious that there was anything written of such events as if they had never heard a word of them. That the people of God *would* make mistakes in connection with the second advent, and that this was anticipated, I think will appear from the following considerations. 1. The accomplishment of the great and decisive event of the second advent was to be as much in accordance with the wisdom of God, as with his truth. And the world must be fairly “tried” before it should be “condemned,” while the people of God must also be

“purified and made white and tried” before they should be “delivered.” How was the world to be tried? By presenting the claims of the word of God in the case. How was the world to be condemned? If it was to “be as it was in the days of Noah,” “the world” must be “condemned” by the exhibition of “faith” in the “warning” of the word of God, given by his people. By what portions of the word of God were his people to be “warned,” in particular, of the second advent, and sustained in proclaiming that event to the world, in order that the world might be tried and justly condemned? By those portions which bring that event to view in connection with earthly kingdoms—in connection with “His times,” and the signs of his coming. On these portions of truth, the servants of God were to fix their eye, and take their stand, to sound the warning and the call of preparation to the world, like an angel flying through the midst of heaven, and to hold fast the profession of their faith like Abraham, in hope against hope,—or like Caleb and Joshua, till the promised rest should be attained, though every stage of the journey should be strewn with the carcasses of the murmuring and unbelieving.

The line drawn by this truth, was to mark the battle-ground and open a contest, in the issues of which heaven and hell were to be as much interested, as in the scenes of Eden or of Calvary.—On one side the messengers of heaven would be heard proclaiming, The hour of his judgment is come! and unfolding the now unsealed vision, making it plain upon tables; on the other side the scoffers, false teachers and evil servants, cheered on by the wicked, would be loud in denying the promise, speaking evil of the way of truth, or, supposing the event was to be delayed, smiting their fellow-servants. The contest would be occasioned by the proclamation of this truth, and would be continued till the multitude should so far decide in favor of those who were crying, Peace and safety! that there would be little faith to lift its voice or its arm for a last and victorious stand on the promise of God. And when sudden destruction should change the shouts of the apparent victors into the wailings of despair, there would be none to enjoy the real triumph but those who had *waited* till there was nothing in them but unmixed faith and undying patience and unfeigned love and untiring hope in reference to the promised deliverance. All this is clearly stated in the prophetic history of the scene to be witnessed in the second advent contest.

Now in order that the world might be fairly condemned, the integrity of those who stand on the side of truth must be fully vindicated. In the case of the first advent, the claims of Jesus appeared to the managers of the popular religions of the age, only as the pretensions of one impostor among the many then coming into notice. To the titled managers of the profitable religious speculations (“humbugs,” to use their own term) of the day, the advent movement was only a kindred speculation—a “humbug”—and those connected with it were divided into two classes—“knaves and fools”—the deceivers in the concern, and the deceived. What, now, could settle the question of integrity on their part, so that the world of unbelievers must be compelled to acknowledge it? Nothing but an error in their calculation which would indicate the end at too early a date. The question has been thus settled. But this is not all. The integrity of those connected with the movement of the first advent received its fullest vindication from the testimony of Judas, one of the number who had ample opportunity to know whereof he affirmed, when he returned the price of his treachery, saying, “I have betrayed innocent blood.” We have no Judas to testify; but while the adventists are divided into so many parties, and exhibit jealousies and bitterness enough towards each other, as all must admit, to criminate “the speculators” if any were known among them, as nothing of the kind is heard of, it may be considered an unanswerable proof of unimpeachable integrity.—Had it not been for our mistakes, and the circumstances which have grown out of them, this testimony could not exist. Wisdom is justified of her children, the unbelief of the world must be speechless on that score!

2. The professed believers of the truth—the adventists—must be tried. The truth is designed as a test upon the heart—a test of an allegiance to God. And those who profess the truth must be called to pass through circumstances which will show whether they are allied to it from selfish motives, or simply from a sense of duty to God.

True, it would seem at first that it was hardly possible for one to become a professed adventist from any earthly or selfish motive; but when we remember that motives often change for good or for evil with a change of circumstances, and even imperceptibly to the individual; that the truth which claims our homage, simply from a regard for its Author, may secure our service through sympathy for others who are in its service, from its novelty, from the opportunity it affords for the exercise or display of our gifts, or from some other inferior consideration; and that we may be ready to yield to the claims of truth even for its Author’s sake under one class of circumstances, while we might hesitate or refuse under other and more trying circumstances, it would not be surprising if those who should be found on the unpopular side of the second advent question, should need to be tried, to determine who are fit for the kingdom of God. But the word of God has settled the question that his people are to be tried at the time of the end, so that even some of them of understanding should fall. Every sketch of the end, indeed, brings that fact to view. And there are but few adventists who have not seen the time when they said, it may be only to themselves, and with gratitude that they were the subject of the trial, “If I had seen this time when I set out in the cause, I never should have taken a step!” And it has been a conviction that the trial was incident to the movement which has sustained them under it. The people of God were to be tried, 1. By the sacrifices to be made to enter the kingdom of God. They must be willing to lose their life, all that the world might value.—2. By the unpopularity of their hope. As it was with Lot, their souls must be vexed from day to day by hearing the reproaches of the ungodly.—3. By the *delay* of their hope.—If it tarry wait for it—while the bridegroom tarried,—for ye have need of patience, that after ye have done the will of God, ye might receive the promise, for yet a little while, and he that shall come will come and will not tarry! Blessed is he that *waiteth* to the end of the days! And when the end does come at last, and the vision speaks to the trusting heart by unfolding its glorious realities, the exaltation is, “Lo, this is our God, we have *waited* for him!”

And how, I ask again, could it be possible for such a trial to be endured by the apparent delay of the vision, to the expectants, through a tarrying so fatal to the foolish among them? How could there be such a special fulfillment of the waiting? and how could the event take the world by surprise, in the midst of a transient and delusive belief that all things continue as they were—that all is again peace and safety—how could these prominent traits of the actual scene be realized unless there was to be a mistake in the time! “Thus it is written, and thus” it must be. Whether it is so to come or not to us, it must be so, and vain is the expectation of a fulfillment on a different plan. But surely we have seen enough of the fact of our mistakes, and of the need of our mistakes, to justify the supposition that it has fallen to our lot to fulfil the word of God, in its bearing upon the Second Advent.

Why then should any one designate that part of our experience, by which these portions of the word of God have been fulfilled, “a delusion,” and make no other account of it, as if by so doing they could make things come to pass in a different manner from that in which God has said they should take place; or, as if it were possible not to have similar mistakes and disappointments (supposing the prophecies yet remain to be fulfilled), before the end can come? It may be mortifying to pride and self-confidence to pass through such a trial, but that only makes it the more necessary.

That we have made a mistake, in our calculations of the time, all must admit. That it was to be so, in order to work out a very necessary part of the plan, and is pointed out in the history given, is to me very clear; and the results should be regarded in the same light as we view any other sign or waymark by which the coming of the Son of man is proved to be near, even at the door! How near must that event be!

A. HALE.

LETTER FROM BRO. G. D. STROUT.

DEAR BROTHER HIMES:—Having been often comforted and profited by reading your valuable paper, and desiring still to have the privilege of perusing its welcome pages, I hereby enclose you one dollar, for which you will

please send me the Herald. I also enclose two dollars more, and send the names of two subscribers for the Herald.

Dear Brother, permit me to say a word about the goodness of God. We have had his blessed presence with us in such a heavenly manner from day to day for some months gone by, in awakening and converting sinners, reclaiming and restoring backsliders, and comforting and quickening his children, that we have not the remotest idea that the door of mercy is shut and the work of probation ended. Where I have been laboring through the fall and part of the winter, viz., in Jarvis Gore, twelve or fifteen miles east of Bangor, the Lord has made bare his arm, and proved to all around that he has still power on earth to forgive sins. It is sweet, blessed, holy work to point sinners to the Lamb of God; and it is encouraging to hear the sighs of the wanderer, to see the tears of the penitent, and to hear the songs of the redeemed, just made nigh by the blood of Christ. As soon as this is the case, the newborn soul is not afraid of that blessed sound, "Behold I come quickly," to which heart cheering and soul reviving scripture, my longing soul responds, "Amen, Even so, come Lord Jesus."

Yours in the blessed hope of soon seeing the King in his beauty.

Bangor, April 8th, 1845.

LETTER FROM BRO. J. MERRIAM.

DEAR BROTHER BLISS:—The present is an interval of awful suspense, perhaps the most critical point in the history of the advent cause. Interests of momentous concern are now at stake. My soul is pained—my heart is sick of the chaos and confusion of the moral elements—I am grieved at the havoc of the sacred oracles—the shipwreck of the faith—the giving heed to seducing spirits, that is now witnessed in our land. O if it be possible to cast out a bower anchor, that shall save the ship from being dashed upon the breakers, let it be done. If ever there was necessity for watchfulness and prayer, it is eminently the case now. There are many of our most beloved brethren, that are endeared to us by their godly conversation and labors of love, the fountains of whose sympathy and benevolence seem to be dried up, and their moral energies paralyzed by delusion. Towards such we ought ever to exercise a meek and tender spirit, and that charity that suffereth long and is kind. Our hearts flow out in fervent aspirations after their deliverance and salvation. O that we may all be so deeply imbued with the spirit of Jesus, that our love shall never be quenched, nor our charity fail. But however dear and precious these brethren may be to our hearts, we are bound to lift up a standard against error that comes in like a flood, sweeping away the pillars of the sinner's hope, and the essential elements of the christian graces and domestic virtues. How deplorable, how agonizing the thought, that so many expectants of the kingdom should yield to an influence, which, although in its incipient stage, yet bears the distinctive marks of one of those popular delusions, that sometimes sweep through a community, carrying desolation, darkness and death in their train.

The fundamental point whence such developments have originated, seems to lie in an unwillingness to trust where we cannot see, and to commit our cause to him, who judgeth righteously, irrespective of the opinions of men. Let us remember, that "light is sown for the righteous; and gladness, for the upright in heart."

Another source of error is the want of an accurate understanding of the parables, and symbolical language of scripture. The prophetic visions of the Apocalypse are not dis-

tinguished from the didactic instructions of our Savior; nor the poetic imagery of the Old Testament, from the prosaic writings of the apostles. As an illustration of confounding scripture, take the following: A day in the prophecies is understood to mean a year. It can only be so interpreted, when the language is prophetic and symbolical, but when this principle is applied to every department of scripture, and the expressions "to-day," "to-morrow," "midnight watches of the night," &c., are explained as prophetic time, it is in violation of all sound principles of interpretation. Thus, instead of the sound exegesis and logical deductions that once characterized the writings of Adventists, we have the most idle speculations and vagaries that can be conceived of.

The remainder of the letter being filled up with the discussion of a question, both sides of which have been fully presented in the Herald, and as it would be only a repetition of the arguments which have already been presented, we have omitted its insertion.

Nature Depraved.

Nature does not suffice. Nature cannot be trusted. Away with your wretched cant about "faith in man, in man's nature," his "lofty capacities," "glorious affinities," and "God-like tendencies." Nature, we repeat, is rotten; trust it not. The fairest, sweetest, purest, dearest affections nature ever knows, lead us most woefully astray, and will do so, if not restrained, whatever your moral codes or social arrangements. There is no such thing as a harmonious development of nature. Cultivate nature as you will, observe the nicest balance between all its tendencies, and, before you know it, before you can dream of it, one rascally passion has suddenly gained the mastery, and all is confusion and anarchy within. Nature is cursed. For six thousand years you have cultivated it, and it has yielded you only briars and thorns; cultivate it as you will for six thousand years to come, and it will yield you nothing else. "He that soweth to the flesh shall of the flesh reap corruption."

We know this is an unpalatable truth to our zealous philanthropists, and we know the scorn and derision with which they will treat it. But the realization of a heaven on earth is not the end for which the Gospel was given us. Our Maker has not abandoned us; far from it. He has prepared something far better for us than a terrestrial paradise. He has prepared heaven and its eternal beatitude for us. But we can enjoy that here only through faith and hope. It is ours here only by promise. It is set before us as a glorious prize, as an exceeding rich reward; but it is not to be gained without the dust and heat of the race; nor will it be bestowed till the race is run, till the battle is fought, till the victory is won. Consolations we may have, consolations which the world knows not, cannot give, cannot take away. Angels will minister unto us and revive our fainting strength; but happiness, the full freedom and joy of the soul, are tasted not till the songs and harps of angels welcome us home to our Father's house.

True wisdom consists in fixing our eyes on this heavenly reward, and throwing off all, that we may win it. We must count the sufferings of this present life not worthy to be compared with the glory hereafter to be revealed; we must despise the joys of this life, and trample the world under our feet. *Beati pauperes spiritu.* We must despise riches and honors, we must joy in poverty and destitution, and count all things as mere dross for the sake of Christ. This is the law imposed upon us, and no reforms which come not from obedience to this law will avail us aught. Here the struggle,

the warfare; there the triumph, the joy.—*Brownson.*

CANADA EAST.—H. A. Parks writes to the Voice of Truth from this province.

"The cause of God is moving forward in this place—there is the most conviction on the minds of the people generally now, all through this region, that we have witnessed since 1843. But the old churches are sleeping. Now, if any of my dear brethren or sisters have been caught in the snare of the devil, and made to believe the door of mercy shut, and their work done, let me exhort them through this letter, to break away from such a delusion, and bring their tithes into the store house, and prove God, and see whether he will not pour out a blessing upon their labors; for indeed there is a good reason why God has not blessed their labors. In the first place, they have had no labors to be blessed since they came into this belief, and in the next place, they have robbed God. See Mal. iii. As soon as they will return their sacrifice of obedience, God will work through them to his glory, and although there may not be scores and hundreds brought in as it was once, yet the gleanings will be gathered.

I would to God that any who have had their minds troubled on this subject, could be here at one meeting, and hear the young converts tell of the goodness of God—and see the flowing tear, and the earnest exhortation to their old companions to come with them; and above all, hear their unyielding supplication for their unconverted friends, with faith which takes no denial, and brings the blessing down.

As to my faith, it is increasing every day; that is, I find new signs every day, and in every place, which are proofs; therefore, I am more established, that the kingdom of God is at the very door.

As to my labor, I have all on board of the ark still; soul and body, are all that I have, or can have; and although my strength is almost spent, yet what remains is all the Lord's, and shall be, for he is worthy. Amen."

Your sister in Christ, H. A. PARKS.

"FAIR BUSINESS TRANSACTION."—Some time since the Pope of Rome lent his aid to the British ministry, in repressing the agitation in Ireland, by prohibiting the clergy of the Romish church from engaging in it; and now Sir Robert Peel comes forward and proposes a "liberal increase of the Parliamentary grant" to Maynooth College, a theological Seminary of the Roman Catholics in Ireland.—This is for the support of Popery, as it is to be given unaccompanied by any restriction or direction, or limitation as to its use. Great opposition has been raised against this measure by the zealous Protestants of England, who are filled with something like consternation at the wonderful progress of Romanism in their own country, and throughout the world.—*Portland Mirror.*

Spread of Popery.

The London Record, speaking on the subject, says: "The most prominent and important fact of the day is the progress of Popery amongst us. That it should be rising, in its essential principles, as well as in its outward forms, among the members of the Established Church, must be the subject of peculiar sorrow and humiliation to the enlightened members of our communion. But the danger to Protestantism at large is not alleviated but heightened by this peculiar and unexpected manifestation of its presence and power. It is Popery appearing where it is likely to be the most formidable in its influence. And accordingly, this manifestation of it, instead of deadening

the alarms or the efforts of Protestant men, of whatever name against the progress of this grand enemy of the Gospel, should quicken the exertions of all the faithful into vehement opposition against it."

"The exertions of Popery for its universal resuscitation are wholly prodigious. We see them in every part of the world, and very especially in our own land. Is this, then, the time when we should slumber! This the time when a spirit of apathy should brood over the spirits of those who profess the highest interest in the integrity of the Gospel, and a due regard for the glory of God!"

"Popery works everywhere. And it works in every way. It is working in this country in the Establishment; but it is operating with equal skill and dexterity without it. And we mark its peculiar dexterity in bringing things in Ireland to such a pass as to induce the Prime Minister of this country to introduce a Bill into Parliament for prodigiously enlarging the NATIONAL GRANT for the support of Maynooth College."

THE ADVENT HERALD.

BOSTON, APRIL 23, 1845.

To our Subscribers.

Thanks to our subscribers for their general promptness, and interest in the support of the *Herald*. Many of them have nobly responded to our recent call, for which they have our gratitude. But many are yet delinquent. We are obliged, therefore, to make another call. We should not do this were it not really necessary. We have to say to our friends that we have never, but once before, been placed in a condition from the commencement of our labors, till now, in which we could not promptly pay the printers. But so it is. Our delinquent subscribers might relieve us at once, by a little attention to this subject. We state these facts now, because we believe they will attend to the matter duly. Each one can now send by their Postmasters free of expense. Others can send their subscriptions, at the several Conferences, by brethren who may attend them in April and May.

We shall send bills to all in arrears about the middle of the present volume. With a little attention and promptness, all our subscribers who are able, can square their account. To those who are poor, we shall as heretofore render what aid we can. But we cannot do as much now as in time past.

We wish to add, that while many opposing influences have combined to cut off our subscriptions, our subscribers have generally stood fast. And besides, there is now a manifest interest to increase the circulation and usefulness of the *Herald*.

Professor Bush's Lectures.

Professor Bush gave the last of his course of lectures, at the New Jerusalem Chapel, on Thursday evening. As he politely furnished us with tickets, we were present to hear his endeavor to prove that Christ's Second Advent cannot be visible and personal. His arguments were more directed against the common belief, than against our own; and we suspect the Professor does not apprehend just the position we occupy. He argued that it was no more strange, that the material body of Christ should have been dissipated at his resurrection, than that it should be at his ascension. It is, however, the church that believes his material body did not enter heaven: we believe it did. Again, he argued that if the material body of Elijah was carried up beyond the atmosphere, it would soon have

become a corpse; and can a corpse enter heaven? Does the Professor need to be informed that we believe the body is so changed that it is not necessarily dependant for life on the atmosphere or food; and that the resurrection body may, for all that we know to the contrary, become at any time invisible to all around, or visible at its pleasure. There is a veil spread over all nations, a covering cast over all people that is to be removed, so that we shall no longer look through a glass darkly, but shall see as we are seen, and know as we are known. Keeping these things in mind, we cannot see that any of the arguments he advanced, have any relevancy to our views. We were of course unconvinced. We expect to notice more in full this question, if we are permitted to, when he has completed his new work, the first sheet of which we noticed a few weeks since.

A WORD.—After the failure of our expectations in the seventh month, I was placed in deep trial in common with my brethren. Since that time we have labored continually for their comfort, and support in the truth, both by the press, public lectures, and extensive intercourse with the Advent congregations. I am now nearly worn down, and am quite unable to prosecute the work as heretofore. I should be happy to comply with the numerous invitations of brethren to visit them in the different parts of the country; but I cannot at present. I hope to be able, by the grace of God, to continue to the end without deviation or change in the Advent faith, work, and hope.

Brethren and friends will accept our thanks for their kindness and liberality to us while travelling among them. Yet our expenses for the last three months have been greater than our receipts. This I am sure would not have been so if brethren had have known the fact. As the friends abroad feel an interest in the prosperity of our affairs here, we would just say that the office is not sustained at the present time. One reason of this is on account of the firm and decided stand we have taken against what we believe to be error. Much has been said and done also to misrepresent our real views, and create prejudice against us, even by those who have received nought but kindness from our hands. But notwithstanding these things, we rejoice in the constant assurances of confidence and support from our old friends. If it be the will of God that we continue here for a little time longer, we shall still expect all the confidence and support we need, to consummate our work.

We hope to see many of our brethren in Conference, at Albany, New York, Philadelphia, and in this city, in the coming month. We trust by the mutual counsels of the prudent and wise among us that we shall be able to continue our work with unanimity and success.

J. V. H.

BRO. ADRIAN is informed, that it will not be possible for us to attend the appointments he has marked out, for the present.

THE MILLENNIAL HARP.—We have put out a new edition of the Harp, with 36 pages in the Supplement, in addition to the former editions. It is now bound in sheep, with a smaller margin, so as to be more convenient for the pocket. Price 50 cts single; \$4 50c per doz., or \$33 1-3 per hundred.

THE SHIELD.—Bound. We have the first Vol. containing the three first Nos. of the Shield, bound, forming a book of 440 pages. It contains much interesting reading. Price \$1 50c.

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THE ADVENT SHIELD, No. III.

CONTENTS.

1. "The Doctrine of the Resurrection Vindicated." A review of "Anastasis; or, the Doctrine of the Resurrection of the Body, Rationally and Scripturally considered," by Geo. Bush, Prof., &c.
2. "The Conflagration of the Heavens and Earth." A review of the "Millennium and New Jerusalem," by George Bush. This number contains 156 pages, beautifully printed. The review of Prof. Bush's work will, we trust, be read with interest, and lasting benefit, by many others, beside those, who are termed Adventists.

Price 37 1-2 cents each; three copies for \$1.

ADDITION TO THE SUPPLEMENT TO THE HARP.—We have just published 36 pages additional music, a continuation to the supplement.—Price 6 1-4 cents.

Obituary.

BRO. BLISS.—Our Sister Lydia Irish has fallen asleep, and is laid with the fathers. Her sickness was connected with the birth of a lovely infant, who is left with the stricken father to await the coming of the mother from the "land of the enemy."

Sister Irish endured her painful sickness with the patience of a firm believer in the "Advent of Christ immediately." She expressed thankfulness in the commencement of her sickness that she had embraced the TRUTH. In her death she was calm and confiding. Such is the strength of faith in the truth.
EDWIN BURNHAM.

New Bedford, April 14th, 1845.

Letters and Receipts to April 19.

W Milton \$1 pd to end v 9; L F Allen \$1 pd to end v 7; T C McAllister \$1 pd to 230 in v 10; Horace Thayer \$1 pd to 231 in v 10; David Thayer \$1 pd to 233 in v 10; Charles Church \$1 pd to middle v 10; W Milton \$1 pd to end v 9; G D Strout \$1 pd to 233 in v 10; S W Goodin \$1 pd to 232 in v 10; W Crosby \$1 pd to 232 in v 10; A Belden \$1 pd to end v 9; W D Tuller \$1 pd to end v 8; E Smith 50c pd to 219 in v 9; J Bennett \$1 pd to 241 in v 10; E W Coffin \$1 pd to end v 9; Wm Camp \$1 pd to end v 8; Charles Moore \$1 pd to end v 7; S S Keith \$1 pd to end v 7; R Lyman \$1 pd to end v 7; J Tinkham \$1 pd to end v 6; A Davis 50c pd to 219 in v 9; J S Cotton 50c pd to 219 in v 9; S Smith \$3 pd to end v 8; J Herald \$1 pd to end v 9; P Orcutt \$1 pd to end v 9; Widow Mary Lewis \$2 pd to 226 in v 10; M A Rich \$1 50c pd to 214 in v 9; W Moore \$1 pd to middle v 11; Dr Smith \$1 pd to end v 8; A Davis \$1 pd to end v 9; D Sargent \$3 pd to end v 10; J W Holt \$1 pd to end v 7; J Armstrong \$1 pd to 232 in v 10; R Matterson \$1 pd to end v 9; D Williams \$2 pd to end v 8; J Albrow \$1 pd to 206 in v 9; E P Burditt \$1 pd to end v 9; N Bailey \$1 pd to end v 9; C R Wood \$1 pd to end v 9; L Briggs \$1 pd to end v 9; M Hazen \$1 pd to end v 9; A Whitney \$1 pd to end v 9; S Bower \$1 pd to end v 9; Ira Calkins \$1 pd to end v 9; R Woodworth \$1 pd to end v 7; T Sheldon \$1 pd to end v 7; Wm Lindsey \$1 pd to end v 9; D W Comstock \$3 75c pd to end v 8; J Hammond \$1 pd to 232 in v 10; M A Conley \$1 pd to end v 9; Henry Orcutt \$1 pd to end v 9; Seth A Cogswell \$1 pd to end v 9; H Hubbard \$1 pd to end v 7; N Child \$1 pd to end v 9; S L Beckey \$1 pd to end v 9; A S Ayres 50c pd to 218 in v 9; R E Ladd 50c pd to end v 9; F Gale 50c pd to end v 9; Samuel Jackson \$1 pd to end v 7; B Foster \$1 pd to end v 8; J Davidson \$2 pd to end v 9; J Weston \$1 pd to 207 in v 9; C S French \$2 pd to 207 in v 10; Samuel Doloff \$1 pd to 226 in v 10.

Pm Guildhall Vt; pm Lansingburgh N Y; J S Richards, books sent by express; J Meriam; T L Tullock; Susan R.; J S White; pm Portsmouth N H; R Hicks, Watch sent; pm Akron O; J C Welcome \$3; D Burgess; T Cole; pm Moosup Ct; pm West Boylston Ms; Henry Orcutt \$1; L D Mansfield; P H Goss; C Goud; R T Rust, bundle of Shield \$1, please give us the name of the subscriber in Waitsfield Vt., as it was omitted in your letter? Charles M Chandler \$2, please furnish Post Office address, and for what the money was paid? E Sprowl \$2 50c; R Hutchinson \$2; pm Rochester N Y; T Lyon \$3, books sent; J Adrian.

\$5 designed by Bro. Ezra Baker, of Gardiner Ms. for "Morning Watch," has not been received at the New York or Boston offices. Will Brother B. inform us how and when it was sent?

THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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Boston, Wednesday, April 31, 1845.

WHOLE NO. 208.

THE ADVENT HERALD

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DOW & JACKSON, PRINTERS.

THE PERSECUTION.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you.—1 Peter iv. 12-14.

Beloved sons of God,
Shrink not in dire dismay,
While on you falls the chastening rod
Of that tremendous day.

When fiery trials strange
Your faith and hope assail,
Think not the Lord your God will change,
Nor can his promise fail.

Rejoice! ye saints, that ye
Christ's sufferings may partake;
For when His power revealed shall be
He ne'er will you forsake.

For happy us, to bear
For Him reproaching shame!
The Spirit of our God to share,
And glorify His name.

Then, when in vengeful rage
Fierce persecutions lower,
And all the fiends of hell engage
Your souls to overpower:

Oh be ye not dismayed,
But lift your heads on high;
Believe the words which Christ hath said,
"Redemption draweth nigh!"

THE BIBLE.

A man of subtle reasoning asked
A peasant, if he knew
What was the internal evidence
That proved the Bible true?

The terms of disputative art,
Had never reach'd his ear;
He laid his hand upon his heart,
And only answered—HERE.

The two Views of the Reign of Christ.

1. THE SPIRITUAL REIGN OF CHRIST.

From the N. E. Paritan.

As there is now abroad a sprinkling of the Millenarian views, favoring the notion that Christ is to appear to set up a temporal reign upon the earth, with circumstances of external splendor, we have thought that we might do a service by giving in an English dress the following remarks of Turretin, upon the kingdom of Christ, which contain *multum in parvo*.

From the scriptures the Orthodox have gathered, that Christ's kingdom is not earthly and temporal, but spiritual and heavenly: and that in the first place, because it appears from the Old Testament that the Messiah was to come, when the sceptre was about to depart from Judah, and the legislative power to be taken away; Gen. xlix. 10. And accordingly, when Christ came, the Jews were under the Roman yoke: whence he could not be a temporal king; for a king could not be subject to others. And Daniel locates the coming of the Messiah at a time, when the city and temple was to be overturned, so that no remnant of it is left.

Secondly, because the kingdom of Christ is in Scripture described by figures, taken from temporal kingdoms. But earthly and corporeal things are not the figures of earthly and corporeal things, but of things better and more excellent, i. e., spiritual. A figure must be inferior to the thing it represents, and the shadow inferior to the substance; and since the economy of the Old Testament, which shadowed forth the reign of Christ, was corporeal, the kingdom of Christ itself must be spiritual.

Thirdly, whatever things pertain to this kingdom are spiritual, and are not earthly and temporal. 1. The king is humble and poor, (Zach. ix. 9,) and without form or comeliness, as a branch from a dry tree, (Isa. xi. 1,) who comes in the form of a servant, to minister and not to be ministered unto—who subjected himself to the Roman power, and paid tribute—which all must see to be incongruous with an earthly kingdom. 2. His throne was not earthly and visible, but divine and heavenly, at the very right hand of God—Ps. ex. 1, 2, 3. His sceptre was not material, but mystic; to wit, the word of the Gospel, (Isa. ii. 3,) which is called the rod of his strength, (Ps. ex. 2,) because it is the power of God unto salvation, and the arm of the Lord, (Isa. liii. 1, Rom. i. 16.) 4. His subjects are not carnal and worldly men, but spiritual and heavenly, renewed by the Spirit, born not of the flesh but of God, (John i. 12,) whose citizenship is in heaven, (Phil. iii.) They are a willing people, (Ps. c. 3,) who are to be born from the womb of the morning, that is, from the light of the gospel, and to be clothed with the spiritual honors of holiness. 5. The mode of administration is wholly spiritual; not by arms and armies, but by the Spirit, (Zach. iv. 6, 2d Cor. x. 4.) 6. Its laws are spiritual, regulating not only the external acts, but the internal emotions, and taking the mind away from earthly and bodily things to things heavenly and divine. Its worship is not carnal, nor corporeal, nor placed in outward ceremonies, but spiritual, and

rendered in spirit and in truth. Its goods are not temporal; though sometimes such spiritual and heavenly gifts as remission of sins, everlasting righteousness, the giving of the Spirit, salvation and eternal life, are represented by figures taken from temporal things.

Fourthly, because the Messiah was to come to abolish the tyrannic kingdom of Satan, which sin had brought in, and to make expiation of sin, and bring in everlasting righteousness. But this can be done only spiritually. For as Satan, the prince of this world, reigns among men only through their errors and sins—so Christ, the king of the Church, so far as he has vanquished Satan by the death of the cross, reigns spiritually in the hearts of believers, by their faith, love, and obedience.

Fifthly, because Christ's kingdom is the kingdom of heaven, and is so represented currently in the Scripture, and was so acknowledged by even the Jews, and of course it is not of this world, but of heaven, or heavenly. It is heavenly in its origin, because it was not laid in human prudence and power, but alone in Divine providence. It is heavenly in its state, because it consisteth wholly in things heavenly, spiritual and divine, and not at all in those worldly and corporeal. It is heavenly in its administration, because it is employed in dispensing heavenly gifts.

Sixthly, because Christ's kingdom is not of this world. Christ does not deny that his kingdom is in this world, for it was erected by God, that he might rule in the midst of his enemies. But he denies that it is of this world; and at the end of the verse, he says "My kingdom is not from hence"—not, it is not here, but it is not from hence. It is in the world, but not of the world. It is not of the world, in respect of its origin, because it is not erected by the men of the world, like the kingdoms of the world. It has God for its only and immediate founder, by whose authority it was erected, by whose power it is upheld. It is not of the world, in respect to the mode of its being. The kingdoms of this world consist of, and are defended by, the multitude of their subjects, the number of their provinces, the populousness of their cities, the abundance of their wealth, or the strength of their fortifications, and by other external means, without which they would fall to ruins. But Christ's kingdom stands by spiritual means; it knows no other honors and wealth, than righteousness, holiness, peace of conscience, salvation, and eternal life. No other arms than the word and Spirit, no other fortification than God's protection.

When the angel said that the throne of David should be given to Christ, and that there should be no end to his kingdom, he did not mean that Christ's kingdom should be temporal, as David's was, but that the kingdom of Christ was shadowed forth in that of David; and that the reign of David would find its end and accomplishment in the reign of Christ. Not the temporal reign of David—for that disappeared at the coming of Christ—but it was accomplished in a spiritual manner, as Christ himself was called David. So that what is said of the eternity of this kingdom, is not to be

understood of the letter and type, but of the antitype, the truth itself, which must be realized in a manner far more noble in Christ.

2. THE PERSONAL REIGN OF CHRIST.

From the Bible.

Numbers, xxiv. 17, "I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, that shall smite the corners of Moab, and destroy all the children of Sheth." This has always been considered by commentators as a prediction of Christ's advent; and as these events were not fulfilled under his first, they must have respect to his second coming.

Job testified, xix. 25, "For I know that my Redeemer liveth, & that he shall stand at the latter day upon the earth." This he connects with his resurrection; for he says that after the worms have destroyed his body, he shall see God in his flesh.

In the 2d Psalm, speaking of the future, God says, "yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen—thine inheritance, and the uttermost parts of the earth—thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." This must refer to the destruction of the wicked at Christ's second coming; and it can afford but little evidence of the world's conversion, in support of which it is so often adduced.

Psalm l. 3—5. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Psalm xcvi. 11—13. "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

Psalm lxxxix. 34—37. "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before him. It shall be established for ever as the moon, and as a faithful witness in heaven." This can only have respect to Christ as the Heir to David's throne. Thus the angel spake to Mary, Luke i. 31—33, "Thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." This must be the everlasting kingdom that is to come, and is to be set up under the whole heaven. And James declares, Acts xv. 16, that this is to be after God has taken out of the Gentiles a people for his name—"After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up;" which he says agrees with the words of the prophets.

Isaiah, after bringing to view the resurrection, when death will be swallowed up in victory, says, xxv. 9, "And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Again, in a subsequent

chapter, after showing that the earth will cast out her dead, and that the dead men of Zion will arise with his dead body, he adds, xxvi. 21, "For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity."

Daniel, after showing us the destruction of the fourth beast and all human governments, says, vii. 13, 14, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." This must be a future coming; for it is after the destruction of the horn of papacy; and it must be the same coming referred to by Paul, 2 Thess. ii. 3, when the Man of Sin will be destroyed,—that Wicked "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Also, according to Daniel, Christ's kingdom is to succeed the present governments of the world, is to dash them to pieces, and to take their place; and in the 12th chapter he shows us that it is when the many that sleep in the dust of the earth shall awake, that Michael is to stand up, when all human government shall come to its end, and none to help it.

Zech. xiv. 34. "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." We then read that "the Lord my God shall come, and all the saints with thee." And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one."

Matt. xxiv. 3, 23, 29, 30, "What shall be the sign of thy coming? For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming* of the Son of man be." Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn. And they shall see the Son of man coming in the clouds of heaven, with power and great glory."

Matt. xxiv. 37—39. "But as the days of Noah were, so shall also the coming* of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming* of the Son of man be."

Luke xvii. 26—30. "Likewise also as it was in the days of Lot; they did eat, they drank,

they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of man is revealed."

Luke xix. 11, 12. "And as they heard these things, he added and spake a parable: because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, a certain Nobleman went into a far country to receive for himself a kingdom, and to return." This Nobleman must be the Lord Jesus Christ; and this parable is evidently spoken to correct the impression that his coming was to be an event of that day.

Mark. xiii. 34. "For the Son of man is as a man taking a far journey, who left his house and gave authority to his servants and to every man his work; and commanded the porter to watch."

Matt. xxv. 31, 34. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." "Then shall the King say unto them on the right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

John xiv. 3. "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

Acts i. 11. "Which also said, ye men of Gallilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven."

Acts iii. 20, 21. "And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

1 Cor. i. 7, 8, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

1 Cor. xv. 20, 23. "But now is Christ risen from the dead, and become the first fruits of them that slept." "But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming."

Phil. iii. 20. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."

Col. iii. 4. "When Christ who is our life shall appear, then shall ye also appear with him in glory."

1 Thess. i. 9, 10. "Ye turned to God from idols, to serve the living God and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

1 Thess. ii. 19. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

1 Thess. iii. 13. "To the end that he may establish your hearts unblamable in holiness before God even our Father, at the coming* of our Lord Jesus Christ with all his saints."

1 Thess. iv. 14—17. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say by the word of the Lord, that we which are alive and remain unto the coming* of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be

* In this, and in all the subsequent passages quoted in this connection, the word *coming*, when it is indicated by an asterisk (*) is from the Greek word *parousia*, denoting his actual *epiphany* and *personal revelation*. That word is used but twenty-four times in the New Testament, seventeen of which are here quoted in reference to Christ's coming. In the remaining seven places where the same word occurs, no one will deny that it has reference to the actual personal presence or arrival of the person to whom it is applied, as the following instances of its use will show. 1 Cor. xvi. 17, "I am glad of the coming of Stephanus and Fortunatus and Achaicus." 2 Cor. vi. 6, 7,—"God comforted us by the coming of Titus; and not by his coming only." 2 Cor. x. 10—"But his bodily presence is weak." Phil. i. 26—"That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again." Phil. ii. 12—"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence," Phil. v. 9—"Even him whose coming is after the working of Satan."—See *Literalist Vol. 3*, p. 129. This must establish the *usus loquendi* of the word; and if it denotes the personal presence in every other instance of its use in the New Testament, it must when used in reference to the Savior's coming.

caught up together with them in the clouds, to meet the Lord in the air."

1 Thess. v. 23. "I pray God your whole spirit, and soul, and body be preserved blameless unto the coming* of the Lord."

2 Thess. i. 7, 8. "And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

2 Thess. ii. 1. "Now we beseech you, brethren, by the coming* of our Lord Jesus Christ, and by our gathering together unto him."

2 Thess. iii. 5. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

2 Thess. v. 8. "And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.*"

1 Tim. vi. 14, 15. "That thou keep this commandment without spot unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall show who is the blessed and only Potentate, the King of kings, and Lord of lords."

2 Tim. iv. 1, 8. "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Titus ii. 13. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

Heb. ix. 28. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."

James v. 7, 8. "Be patient, therefore, brethren, unto the coming* of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts, for the coming* of the Lord draweth nigh."

1 Pet. i. 7, 13. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." "Wherefore gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

1 Pet. v. 4. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

2 Pet. i. 16. "For we have not followed cunningly devised fables, when we made known unto you the power and coming* of our Lord Jesus Christ."

2 Pet. iii. 3, 4, 12. "Knowing this first, that they shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?* "Looking for and hasting unto the coming* of the day of God."

1 John ii. 28. "That when he shall appear, we may have confidence, and not be ashamed before him at his coming.*"

1 John iii. 2. "Behold, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

Jude 14, 15. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all."

Rev. i. 7. "Behold, he cometh with clouds, and every eye shall see him; and they also which

pierced him; and all kindreds of the earth shall mourn because of him."

Rev. xi. 15, 18. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them that destroy the earth."

Rev. xxi. 3. "And I heard a voice from heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Rev. xxii. 20. "He which testifieth these things, saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."

Matt. xiii. 30, 39—43. "Let both (the tares and wheat) grow together until the harvest; and in the time of harvest I will say to the reapers, gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

"He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that soweth them is the devil: the harvest is the end of the world [aionos—age]; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

LETTER FROM BRO. L. D. MANSFIELD.

DEAR BRO. BLISS:—In compliance with a request made by brother Hutchinson in your paper, I forward the letter of brother Gosse, and shall be glad to hear the defect he mentions in brother Litch's views of the trumpets, corrected, and the matter made clear; should time continue and permit you to do so. Most of the brethren in this city and region are looking with much interest to the present month, as the time of "redemption." I am glad that you have not shut out from your columns the evidence which, to say the least, make the present a rational time of expectation. It has been characteristic of those looking for the Lord, to believe that to be true, which carried with it the greatest amount of evidence; and I confidently believe that in their past expectations they have been governed by this principle. It seems to me an approximation to apostasy from our blessed hope, to acknowledge that we have done wrong in our confident expectation to the time. The prophetic periods were designed to be "profitable for doctrine, reproof and instruction in righteousness," but if never to be comprehended and confidently believed, they would exert no influence. They have exerted a mighty influence by way of what confessions it extorted—even from the most devoted apparently, and the confidence in time was the medium of administering such reproof, for no other new truth was developed, it seemed to give all other divine truths unwonted power. If a belief in time did not instruct in righteousness, then I never saw the effects of such "instruction." "Righteousness" is right doing, or in other words is doing, "as we would that others should do unto us," or loving our neighbor as our

selves." If apostolical precedent is to be regarded as showing the operation of this principle of "love," then we can safely say that the proclamation of time has "instructed in righteousness." We were rationally and logically conducted to the conclusions we came to, in our former expectations, and the light of the Bible did not, for the time being, lead us definitely any farther, we were bound to yield the amount of evidence, and in so doing did not do wrong. But if we relied upon human prescience, we did wrong, and ought to "confess" that. It is right to expect the Lord some time, unquestionably; when is that time? Should we never feel that Christ is any nearer, than "at the door?" He was so near, we knew immediately after the signs of Matt. xxiv. 33, appeared. Many years have passed; are we never to approach nearer the time? Then we shall always look for it a little in the distance, and yet never expect it in the present. We are bound to expect it at this point of time, all evidences of delay cease, all prophetic events—chronology, parables, types, &c. seem to unite harmoniously, and according to our understanding of them, they seemed to do so in the "seventh month." If I mistake not, the issue has been joined, between our brethren, somewhat thus. Was not the "seventh month" movement of God? Was it not a final work? Did not the Bridegroom come? &c. &c. Now in reference to the first, I say emphatically I believe it was! But in reference to the second and third I say I verily believe not! I obey Peter's injunction: "Account the long suffering of God salvation"—and our Savior, when He prohibits our believing He (the Bridegroom) has come, until He is as manifest as the "lightning shining from one end of heaven to another." I pray we may all love as brethren, whatever may be our difference of views, unless they are absolutely heretical. Affectionately Yours.

L. D. MANSFIELD.

Toronto, Canada West, April 12th, 1845.

Our brother will see we have omitted that portion of his letter which reflects on other persons or other Advent papers. Such is our usual practice; as all such remarks should be private, and should be sent to those interested.

LETTER FROM BROTHER J. C. WELCOME.

DEAR BROTHER HIMES:—Permit me to say in behalf of the advent brethren in this place, that while we are refreshed by the weekly visits of the "Herald and Watch," we wish to express our sympathies for you and the truths which you are set to defend. With gratitude to God, we heartily respond to the judicious course with which these messengers of light are conducted. Here are a few who believe your position to be according to the truth of God, and He will vindicate it as long as you cleave to his word. We can have but a limited idea of the responsibility resting upon you who conduct our papers, or of the trials to which its subjects you; while so many distracting sentiments are afloat, even among our brethren. But we know something of the conflict of God's children who are willing to bear reproach for Christ. We are so situated in this place, that although there are some seven sects and six houses said to be dedicated to God, not one can be obtained in which to preach the coming kingdom; no, they have shut Christ out of door, and as some of us love him better than churches, we also have gone out. As we do not have advent preaching here, we have prayer meetings; and the Lord is with his church in Hallowell. There are but about 8 or 9 here who bear the reproach of looking for their Lord, there are a

few more who love his appearing. Brother Smith, with whom many of you are acquainted, has been the first, and foremost in the cause of the Advent in this place. His heart, house and purse, have been, and still are open for the advancement of the cause; he has borne with patience the scoffs and contumely of the scorner, for he looks for his reward at the resurrection of the just. He and his family, with myself, have to bear the burden of reproach in this matter, for we cannot allow any compromise at all with the worship of those who hate our Master. But we rejoice that we are accounted worthy for Christ's sake to suffer such things; for we are confident that God will soon deliver us; in him is our hope. We lament that some of our dear brethren, in whom we have much confidence, have run into such speculative notions, and unscriptural views of which I need not particularize. Although we were in the 7th month movement, and confidently expected the Lord, yet we feel no disposition to interpret every scripture so as to make it harmonize with that movement. We want no spiritualizing to prove that all we expected was realized. One thing is certain, and we are free to admit that God was in the work, and he will solve the mystery and make it plain in due time. It strengthens us to find our brethren standing as firm as they do after such a disappointment, and that the most of them yet stand upon the immovable platform of the Advent faith, and are extending their labors of love and mercy to those perishing around them. Although we cannot expect to rescue those combinations which have departed from God and turned to idols, and have gained the applause and assistance of murderous mobs, whose arguments are far and feathers, brickbats and other missiles, and who have called them to their aid to destroy *Milnerism* and make way for the conversion of the world; yet we do believe that there are many who can be convinced of their sinful course and induced to give up all hope, but in Christ. I know the Lord has been willing to save sinners since the 10th day of the 7th month referred to. For I have seen even a score of sinners brought to Christ since December last, some of which were the clearest cases I ever saw. Also, I have seen as many, yea more backsliders fully brought into the liberty of the gospel, and some of them joyfully into the faith of Christ's speedy coming.

We cannot listen to the solicitations of those who would induce us to go back. They will come to us in affecting language, showing much feeling for the cause of God and for our influence as citizens, &c.; they are grieved that we should have such a view of the church. As they do not find fault with you for looking for the Lord, say they, but you have joined those disorganizers, and this has caused you to lose your influence; we are sorry for you, but now come back and labor for the church; we have no doubt of your honesty, and the most of your doctrines may be true; we always loved you, and you had a great influence, and may have again, we need your help; many of us are cold, and the church is getting in a bad state, the sound of the Lord's coming has had a tendency to divide us; it cripples many of the operations of the church. But if you will come to the work again, the church can be built up. Ah, this is the object, then, to build up and defend the church! O brethren, beware of such solicitations; Though we pity them for their darkness caused by rejecting the truth, their love for us cannot be such in its nature, as that which flowed from the heart of Jesus. The recent appeals which have appeared in the "Zion's Herald" and "Advocate and Journal" addressing Advent believers, only show their deplorable blindness on the one hand, and dishonesty on

the other; while with their sympathetic calls, are blended gross false statements and malicious misrepresentations of Adventism. O brethren, let us stand in the council of God, that we may discern their fruits. Let us take warning the little time that may remain—let us keep our eye single that our body may be filled with light. Let us having on the whole armor of God, keep the shield of faith, have our feet shod with the preparation of the Gospel, and wield the sword of the spirit which is the word of God. This weapon we must be careful to keep, for it is not carnal, but mighty through God, and will prevail. Let us be a continual offering of ourselves to God a living sacrifice, for all coming time, this fits us for our Father's use; be sure that we are united to Christ, then there will be union among ourselves; judge nothing before the time, until the Lord come. He will save all the pure in spirit. Do not think too much of definite time; though I want to see Jesus, and am earnestly looking for him, yet it is my greatest ambition to know the will of God, to do and suffer it, to have a daily test, Am I the Lord's to-day? does my faith claim Christ as my all? my only help? my present Savior? If so, then we can face the enemies of the cross, and cheerfully confess all our mistakes and disappointments without shame or disgrace, and also in meekness our faith in the future, bearing with a Christ-like spirit, all that may be put upon us, rebuking sin everywhere, resisting satan, living the life we live here by the faith of the Son of God, that we may be holy and without blemish, ready and waiting to be clothed with immortality. Yours waiting.

J. C. WELCOME.

Hallowell, April 15th 1845.

PROPHECY OF ZECARIAH.—We purpose, Providence willing, to publish in this paper, a new translation of the prophecy of Zechariah. The importance of this book, as a link in the chain of inspired predictions, renders it of high importance to those who wish to enjoy the benefits of that light, which shines in the darkness of this world. We shall commence the publication immediately after completing that of the Apocalypse, which now appears in our columns. In reference to the latter, had we possessed funds for the purpose, it would have appeared in a pamphlet form, with numerous references to parallel passages. We are willing to toil at a very cheap rate, in an undertaking like this; still, we cannot be expected to give away our labor, and incur pecuniary responsibilities. The selection and arrangement of collateral passages from the Scriptures, cost us far more labor than the mere translation itself. Should any of our brethren feel desirous that the Apocalypse should be published with references, according to our original plan, they will know how to reach that point—as we have frankly pointed out the obstacle which lies in our way.—*Morn. Watch.*

GENERAL JACKSON, in a letter to Commodore Elliott, very properly declines to have his remains deposited in the sarcophagus purchased and prepared for him by Commodore Elliott. He cannot permit his remains to be the first in these United States to be deposited in a sarcophagus made for an Emperor or King. He says, "I have prepared a humble depository for my mortal body beside that wherein lies my beloved wife, where, without any pomp or parade, I have requested, when my God calls me to sleep with my fathers, to be laid; for one of us there to remain until the last trumpet sounds to call the dead to judgment, when we, I hope, shall rise together, clothed with that heavenly body promised to all who believe in that glorious Redeemer,

who died for us that we might live, and by whose atonement I hope for a blessed immortality."

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, APRIL 30, 1845.

Thoughts on Revelation, xiv. 6—20.

This is a portion of Scripture on which much has been said and written; and yet we have been unable to see the force of much that has been advanced respecting it. We have waited in the expression of our opinion, that we might get all the light that was to be presented by the various views founded thereon. We have, however, been unable to harmonize any of these views with the *chronology* of the text. And as we have so patiently examined the theories of others on this portion of Scripture, we crave the privilege of making a few suggestions of our own,—believing that all will award to us the same right of opinion they claim for themselves. We also hope that these suggestions may be examined in the light of the Scriptures; for we present them as our honest convictions.

The First Angel.

Rev. xiv. 6, 7.—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

We all admit that the burden of the message of this angel is the proclamation of the nearness of the Advent of Christ, and the judgment of the quick and the dead; and that it is the message brought to view in Matthew xxiv. 14,—"*And this gospel of the kingdom shall be preached in all the world as a witness to all nations; and then shall the end be.*" The question of interest here, is, What is the dividing line between the mission of this angel and that which follows?—when does this angel close his message, and that of the other angel commence? It is thought by many that we have had the mission of this angel and the two following ones; but while we cannot see that the mission of the second angel has commenced, we trust our brethren will bear with us in giving the reasons of our faith, as we have with them.

And first, this angel proclaims *the hour of God's judgment is come*. To make this a true proclamation, must it not be continued until the hour of the judgment has *actually come*? and the hour of the judgment is at Christ's appearing: 2 Tim. iv. 1,—"*I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom.*" If the mission of this angel must continue until the hour of judgment has come, the other angel cannot follow until Christ comes in judgment. We are strengthened in this opinion by the parallel passage in Matthew xxiv. 14. According to that prediction the gospel is to be preached as a witness until the actual end of this age, respecting which the disciples asked: for we are assured that when it is thus preached, "*then shall the end be.*"—not six months or one year afterwards, or after the message of another angel has been given, but *then*. Now if in the mouth of two witnesses every word shall be established, is not the testimony of Matthew and John sufficient to show that the mission of this angel continues till the end of the age, and the hour of the judgment? and this can be terminated only

by the coming of Christ. And as John testifies that the angels in their missions follow one the other, their missions cannot be contemporaneous.

The Second Angel.

Rev. xiv. 8.—“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”

This angel that follows and cries, “Babylon is fallen,” must be the same angel brought to view in Rev. xviii. 1, 2,—“And after these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory, and he cried mightily with a loud voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird.” It will be observed that the first angel flew in the midst of heaven, and of course is invisible to the dwellers on the earth, who only heard the message given by those who were moved upon by the angel to proclaim it. But this angel comes “down from heaven, and the earth” is “lightened with his glory.” We can, therefore, regard this angel as none other than the Lord Jesus Christ who will “descend from heaven,” who will so come as he was seen to ascend into heaven. He is the only angel who can lighten the earth with his glory; for he will be revealed in “flaming fire,” will come “as the lightning shining out of the east even to the west,” whose “eyes” are “as a flame of fire,” whose countenance is “as the sun shining in his strength,” who was clothed with a cloud and a “rainbow was upon his head,” “whose face was as it were the sun, and his feet as pillars of fire.” Must not, therefore, the descent of the angel from heaven who lightens the earth with his glory, who follows, proclaiming, Babylon is fallen, be the Advent of the Lord Jesus Christ, who will destroy the Man of sin by the “brightness of his coming”? We are unable to arrive at a different conclusion; and he follows at the very time when the first angel should finish his message, when the hour of the judgment has come.

But it is said Babylon is to be destroyed at the coming of Christ; and the fall of Babylon is to be a space of time previous to its destruction. It is true that its fall is to be a space of time before its destruction: we so understand it. But we regard its fall as the loss of all its power at the instant of Christ's appearing; and its destruction, as its final overthrow when thrown down to be found no more at all, as a great millstone is cast into the sea. And this will be a time after the Lord's appearing, as long as God shall appoint for the accomplishment of the attending and intervening events.

There is nothing which is called Babylon that can be said to have yet fallen. Is the dominion of Satan's kingdom in this world Babylon? he is yet the prince of the power of the air, the God of this world, and will be till the Lord shall come. Is the horn of Papacy, the Roman church, Babylon? it is to make war with the saints and prevail against them until the Ancient of days shall come, and the time is come for the saints to possess the kingdom. Are the Protestant sects that partake of the spirit of Papacy, the daughters of Babylon? they have as yet lost none of their pride, or pomp, or power; and probably will not till the Lord shall come. How then can Babylon be said to have fallen?

If it is said that the Papal church lost its power in 1798, we would reply that that cannot be the “fall” referred to in the text; for that was only a partial fall: it only lost the dominion of the saints; and it still retains sufficient power to prevail against them. Besides this fall was to be subsequent to the proclamation of the Advent message, whereas that was before its commencement. If it is said

that Babylon fell when the Protestant sects rejected the truth of the Advent doctrine; we would reply that it is not claimed that they became daughters of Babylon until that rejection. And if they only then became a part of Babylon, that could not be the fall of Babylon; for an event cannot be the fall of that which had not previously existed: it could be only their fall to Babylon. Again, if a church becoming corrupt, and thus becoming a part of Babylon, constitutes the fall of Babylon, Babylon must have fallen when the primitive church became corrupt, and became Babylon in the rise of Papacy, and that was also before the proclamation of the Advent message. If, therefore, any of the sects have become a part of, or daughters of Babylon, by rejecting any portion of the truth, they can only be awaiting their fall at the coming of the Lord.—That Babylon cannot yet have fallen is also evident from the fact that the rich men, the merchants of the earth, ship-masters, sailors, &c., who are to mourn and lament over her fall, (See Rev. xviii.) as yet show no such indications.

The Third Angel.

Rev. xiv. 9—12. “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”

After the proclamation of the hour of the judgment come, and the fall of Babylon, [not its destruction] at the coming of the Lord, the chronology of this prophecy would bring us to the very time here brought to view,—when all who worship the beast or its image are about to drink of the wrath of God without mixture, and the smoke of their torment is about to ascend up for ever and ever. We are also brought to the time when those that have kept the commandments of God and the faith of Jesus are to be rewarded.

The Voice from Heaven.

Rev. xiv. 13, 14.—“And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.”

The hour of the judgment and the Advent of Christ being come, all the dead are to be blessed from henceforth. Says Paul, 2 Timothy iv 8,—“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.” Dan. xii. 13.—“But go thou thy way till the end be: for thou shalt rest and stand in thy lot at the end of the days.” Hebrews iv. 9.—“There remaineth therefore a rest for the people of God.” We learn by these passages that the saints do not attain unto their rest, stand in their lot, or receive their crown until the end of the days: in the mean time they are in an attitude of expectation—“the souls of them that were slain for the word of God,” are saying, “How long, O Lord?” As this text brings us to the time when the saints are henceforth to be blessed, and are to rest, it must be applicable only to the time when they are to be resurrected.

The Reaping of the Harvest of the Earth.

Rev. xiv. 15, 16.—“And another angel came out of the temple, crying with a loud voice to him

that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.”

“We conceive that this reaping of the earth synchronizes with Matthew xiii. 39,—“The harvest is the end of the world, and the reapers are the angels.” We also understand that it synchronizes with Rev. xviii. 4,—“And I heard another voice from heaven, saying, Come out of her my people, that ye be not partaker of her sins, and that ye receive not of her plagues.” That this is the call to reap the harvest, and to the saints to meet the Lord in the air, we are constrained to believe, 1st, from its chronology in this prophecy; 2d, from the fact that one like the Son of man sits on the white cloud, which must be Christ come in the clouds of heaven; and 3d, the voice is heard “from heaven,” the very place where Christ sits, and where the saints are to meet him and be gathered together. To “come” is to go in the direction of the voice that invites. The invitation to “come” is from heaven. Must not therefore the going out of Babylon be the going to meet the Lord in the air? After all that has been written on this subject we can arrive at no other conclusion.

But it is said in reply to this, they are told to come out of Babylon, “that ye be not partakers of her sins, and that ye receive not of her plagues;” and it is asked how the saints can partake of the sins of the wicked? They cannot. But as we understand this prophecy, it brings us to the time when the wicked are to receive of the vials of God's wrath, the plagues of Jehovah, the consequences of their sins. To accomplish this, it is necessary to take the righteous out of the world, that they may escape all these things that shall come to pass, and to stand before the Son of man. And the very method God may adopt to save his people from the plagues of the wicked and the consequences of their sins, may be by taking them all into the air where they will be beyond the reach of the terrors which will fall upon the lost.

But, says the objector, here they are invited to come, which shows it is optional with them; whereas at Christ's coming all the saints will be caught up to meet the Lord, and not be asked whether they will, or not. To this we reply that God usually speaks, and it is done. He said, “Let there be light, and there was light.” Christ said to the man with the palsied arm, stretch forth thy hand, and he stretched it forth, and was healed. We read in Isaiah xxvi. 20,—“Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.” This is the indignation to come upon the wicked when the dead men of Zion shall awake. We also read in Matthew xxiv. 34,—“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” This objection urged against the invitation to the saints to meet the Lord in the air, would be equally good against the invitation to those on Christ's right hand to inherit the kingdom. We cannot therefore regard it as a valid objection.

But it is again urged that we have had the fulfillment of this angel's message in a cry which has been made within a few months. We, however, can not regard that as the fulfillment of this prophecy, 1st, because, according to the terms of that proclamation, “within one year, according to the years of an hireling,” from the time it was made, “all the glory of Kedar” was to fail; but by the passing of the time that condition has not been accomplished. 2d, God so orders his providence that no two events precisely alike can be found, only one of which is

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the fulfillment of a prophecy; whereas in the time of Luther, in the time of the two Brown's, in the time of George Fox, and in the rise of the Christian Connection, the same proclamation of the fall of Babylon was made, and the same exhortations to come out of her were given. And all the various and opposite sects have been built up, in their haste to escape from the Babylon of the other sects; so that all the different sects have been practical Comeouters: we have only followed their example. Why then should the cry as now given be any more the fulfillment of this prediction than the same cry when given in years gone by? This prophecy cannot be fulfilled but once; and the cry in years gone by cannot be the fulfillment; because it was not to be fulfilled until after the proclamation of the Advent message. And 3d, this cannot be the cry; for a cry to come out of Babylon must at least be given in Babylon proper, as well as in its suburbs; but this cry has not been sounded in Babylon at all, since the proclamation of the Advent message; and only among a few of the "daughters," in a limited section in the very outskirts of Babylon. We are therefore constrained to believe that this is the invitation, the summons for which the saints are all waiting.

The gathering of the Clusters of the Vine of the Earth.

Rev. xiv. 17-20. "And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs."

This we regard as the destruction of the wicked, and the destruction of Babylon, when she is to be rewarded double for all her works, when the cup which she has filled, is to be filled to her double.—We thus have, as we conceive, in this prophecy the following events, presented in the following order: VIZ., the proclamation of the coming judgment until Christ comes, his coming down from heaven lightening the earth with his glory and proclaiming the fall of Babylon, the preparation for the punishment of the wicked and the reward of the righteous, the invitation to the saints to meet the Lord in the air, and their being gathered from the four winds, and the destruction of Babylon with the treading down of all the wicked.

What we have here written is not for controversy, but from a desire to give a more consistent explanation of this portion of Scripture than we have yet seen. We commend the above suggestions to the prayerful consideration of all dispassionate and unprejudiced minds.

Ultra Literalism.

It is supposed by some that to take the Bible literally we must attach the abstract meaning to every word of Scripture; but between this and Spiritualism, there is but a shadow of difference: for such an interpretation would oblige us to understand much of the Bible Spiritually. As Adventists, we have adopted the most literal exposition of the prophecies;—but letting Scripture explain Scripture, and the New Testament the Old.

Some who were Adventists have however started a paper at Utica,—having left the Advent ground and raised a new standard—in which principles of ultra literalism are put forth that lead at once to the most fanciful spiritualizing. Thus, because we read that "Christ liveth IN me," it is claimed that

the only heaven to which Christ ascended is in the hearts of his saints; because we read that "your body is the temple of the Holy Ghost," it is claimed that the "temple of God" opened in heaven, "the temple of the tabernacle of the testimony in heaven," "the temple of heaven," &c., are only the bodies of believers, and that we are literally in heaven, and that heaven is literally in us, and no where else; and as Christ dwelleth in us, and has ascended into the Holiest of all, it is claimed the Holiest of all is in us. The results to which they have arrived by such principles of interpretation, have led them to deny that there is such a thing as "a literal body of Jesus in the universe of God,"—the saints being, as they claim, his literal body. This is the only conclusion that we can see they could have arrived at without retracing their steps. As soon as we take the position that a portion of the events predicted to mark the last days can be fulfilled invisibly, we are on the road for an invisible fulfillment of the whole. Thus these men write to the Hope of Israel to encourage it to go on in the course it has begun, and say:—

"We have heard all the cries and voices in the 14th chapter [of Rev.]; and the rejoicing in the 19th, we (that have been called to the marriage supper of the Lamb,) have experienced; and in consequence of this, there have been "voices, and thunders, and lightnings, and a great earthquake;" for the seventh vial was poured out on the 10th day of the 7th month, under which the wine press is being trodden without the city—the angel that stands in the sun, proclaims the supper of the great God—the bride appears, and is shown us by the angel having the seven vials full of the seven last plagues, the city is measured, &c. This has all been done; and now comes this last great voice, 'Behold, the tabernacle of God is with men,' which house, or tabernacle, are we, if we hold fast the rejoicing of the hope firm unto the end; for we know we have a building of God, a house not made with hands, eternal in the heavens.' Now we are fellow citizens of this household. Let us become little children, for 'of such is the kingdom of heaven.'"

This is the only result which can be arrived at upon such principles of interpretation; for if the Bridegroom can come invisibly, all the events of the end may also be invisible; and if we are to be so ultra literal as to suppose that waiting like men when their lord shall return from the wedding, implies that Christ in his coming must have returned from a wedding, we may also contend that as Christ dwells in us, that he dwells no where else.—But it will we trust be seen that such a construction leads to the wildest spiritualism. We hope that the distance to which some have wandered, will be a warning to others, and induce many to retrace their steps. These brethren having now taken the position that there is no visible coming of Christ, they have only to add to it a temporal millennium, and the restoration of the carnal Jews, to get back unto the ground occupied before the Advent was preached; and that is the ground we fear they will arrive at last. For if Israel is not to be restored by the resurrection of the dead, the carnal Jews must be restored. Their restoration, we conceive, can only be sustained by adopting Professor Bush's principles of interpretation.

How DID THE JEWS UNDERSTAND THE PROPHECIES IN REFERENCE TO THEIR RESTORATION?

By quotations which we gave a few weeks since from the writings of distinguished Rabbins, it will be seen that they regarded them as applicable to those who should attain unto the first resurrection. They evidently understood that those glorious promises were to be fulfilled, not to a few of their unconverted posterity who should live 2000 years after them, but to themselves personally and literally, if they proved faithful, when they should

awake in Christ's likeness. Therefore they made those glorious promises a motive for their own growth in grace, believing that the restoration of all Israel would be by the opening of their graves, the taking them out of their graves, and the placing them in their own land. Therefore we find David expecting to awake in Christ's likeness; Isaiah, looking for the time when his dead body shall arise; and Daniel, expecting to stand in his lot. We have also the testimony of the New Testament writers, affirming that all the holy of the Jews in all ages, were looking for the better country, and for the new Jerusalem, that the promises were made to Abraham and his faithful seed who had all died in the faith without receiving them, and that they were striving to attain unto a better resurrection. The apostles also, those inspired expositors, thus explain them; and the Jews who are now looking for redemption, instead of expecting to go back as mortals, expect to return as *immortals*, as the subjoined testimony will show. We put it to every Bible reader whether the Jews are not competent to decide, how a Jew would be likely to understand their own Scriptures?

The following is an extract from the testimony of J. J. Lyons and S. M. Isaacs, the only two officiating Jewish Rabbis in New York city, furnished by them to a Presbyterian minister of that city, and published in 1840 in the New York Olive Leaf.

"When their Messiah shall come, and they as a people shall return, they expect him to come not as a mortal man, but with great power and glory, as Daniel and the prophets have described it—to destroy all his and their enemies, in the end of all worldly things—to dwell with them, and they with him, in a glorious state forever and ever; when their land, being created anew, will 'flow with the milk and honey,' of spiritual and everlasting enjoyments—then with angels in a heavenly state."

Says the Presbyterian minister referred to:—

I have taken pains to visit and inquire of many of the mercantile Jews of New York, and have seen and learnt considerably of them; there being about 10,000 of them in the city. I have become familiarly acquainted with their priests, who did appear pious, so far as could be, with their disbelief in a Messiah already come in the flesh. They told me that there were no special movements among their people for a return to Palestine; and no desires, nor willingness to go, if they could; and that the many reports to the contrary were not true. More than this, they stated, that as a people, they never expected, nor desired, to go to inhabit and cultivate the natural soil of that country, and would have me understand that their views of Messiah's final coming were very different from what has been commonly supposed of them. And though different individuals of their learned priests may give different statements on the subject, for aught I know; these in particular would have it understood, that the informed Jews were looking for a Messiah to come; but not to move them to Jerusalem, nor to Palestine, as a worldly country, literally to eat, and enjoy all its natural productions; but suddenly, at his coming, to destroy all his and their enemies, and to remove them, and all his saints, to dwell in a "heavenly Jerusalem" for ever. They also admitted their conviction that many Christians would enjoy the same at Messiah's coming; though they fix no time.

TOPSHAM, Me.—Bro. C. Goud writes us that the Advent band in that town, and in Brunswick, though few in numbers, are strong in the faith of soon seeing the King. They have been subjected to great trials there; and many who were formerly with them have separated from them, have gone into various extravagances—visions, dreams, ablu-tions, &c. By these means, many there have been drawn away from the sure word of God, to follow fables, and to believe they would endanger their salvation by conversing or associating with the

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Advent brethren who do not run into those extravagances; so that it is difficult to converse with them, even on the subject of our blessed hope. Still, Bro. G. says, "we believe they are honest, though deceived; and while we would pity and pray for them, we wish to have it understood by our brethren and sisters, that we have no sympathy or fellowship with these extravagances, and consider them as no part of the Advent doctrine. And I hope our brethren in other places will adhere to the sure word, and beware of all that is contrary to God's word."

We sympathize with our brethren in their trials. But we can only counsel them to be kind and conciliatory toward their erring brethren, do all they can to win them back to the fold, and save as many as it shall please the Lord to call. We need much wisdom and grace in this time of trial.

THE CONTRAST.—We give this week two arguments respecting the reign of Christ on earth,—one from the New England Puritan, advocating the *spiritual* view, the other from the Bible, advocating the *literal* view. Both are commended to the attention of the reader as embodying the strength of the arguments, sustaining the two views.

THE SEA AND WAVES ROARING.—The papers give a list of above forty vessels, including two packets to England, which are supposed to have been lost since last Oct.,—not having been heard from since leaving port.

Caleb and Joshua.

The announcement of the 21st advent by the Adventists, was as startling as that of the deliverance of Israel by Moses; and its delay has been like the temptation, or trial, in the wilderness. It was right and necessary that it should be so. All should hear. All should be laid under obligation to decide for themselves. And all who profess to decide in favor of the truth should be made to know that God is not mocked. A fire should be kindled that must bring out the pure gold! And if those only who, like Caleb and Joshua, follow the Lord fully, can enter the eternal inheritance, who will be saved? How many must be sifted out before that rest is attained?

Every trial bears directly upon the faith of God's people in the word of God. Those, in the days of Moses, who preferred to remain in Egypt rather than endure the hardships of the wilderness—those who commenced the journey merely because they hated Egypt—those who regretted they had left Egypt when deprived of its leeks and garlicks, or when called to look the giants in the face—those who would be discouraged by the reports of unbelief concerning the good land, or because the promise was not realized as they expected—those who would mend the promise, or the plan of carrying it into effect, because they were so "holy,"—those who were disposed to act merely because others did, or because others did not—all these, not to specify any others, must be left in the wilderness. They did not follow the Lord fully—take hold of his promise with *all the heart*; hold on to it fully—from beginning to end, follow the Lord fully—whether others did or not.

"We go to Canaan," say Caleb and Joshua, "because that is declared in the promise, and we belong to the generation to whom the promise is due. Abraham stood on the plains of Palestine when God said to him: 'In the fourth generation thy seed shall come hither again!' That 'hither' can mean nothing else but the place where Abraham stood, and we belong to 'the fourth generation.' We hate Egypt as much as any son of Abraham, but we are going to Canaan because that is the will of God. His purpose, his wisdom, his truth, his order, his authority are all involved in it. We like the fish and the leeks in Egypt well enough, but we shall find better things in Canaan. We know the hardships of the wilderness are great, and so are the giants we shall meet; but the Lord knew all about these things when he made the promise: and what are these hardships compared

with the rest that remains for us in Canaan! And as for the giants, we are fully able to go up and possess the land. With the Lord on our side we shall be the giants and they the grasshopper. If the Lord delight in us, then he will bring us into this land, a land that floweth with milk and honey. True, as Korah, Dathan, Abiram, On, and the princes and men of renown declare, we have not yet found 'the land flowing with milk and honey—the fields and vineyards;' but we never expected to find that land in Kadesh, it is in Canaan. At Kadesh we were to receive a specimen of the grapes, and hear the report of those who had explored the land, only; and as to their being so 'holy' that they cannot go to Canaan on God's plan, we don't know any other holiness than that which takes God at his word, and submits all things in the way of its fulfillment to his disposal. Others may do as they see fit, we will serve the Lord!" See Numbers xiii. xiv. xvi.

O, that we may have that "other spirit" of Caleb and Joshua, that follows the Lord fully; then shall we "live still," after all the perils and trials of the wilderness are over, in the land of promise! "Wherefore, take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God!" A. HALE.

EXTRACT OF A LETTER FROM BRO. ELON GALUSHA.

Brother Galusha, from the time he embraced the Advent doctrine, has been very characteristically judicious in his teachings and practice; and his services have been of invaluable aid to the cause in Western N. York. It would be most gratifying to the friends in this region for him to visit Boston. If time continue, may we not be thus favored?

From the Voice of Truth.

I have ever felt it to be my duty to speak with caution upon the subject of *definite* time—as all who have heard me will bear witness, if they have not blended my expressions with those of my associates, who have been *more confident*, and *less guarded*, than myself. From the moment I embraced the Advent doctrine to the present time, I have uniformly regarded and represented the real termination of the 2300 days of Daniel and the corresponding prophetic periods, as marking the time of the Advent. On that basis has my faith rested. The point of time in modern calculation which synchronizes with the actual termination of those periods, has in my view been a matter of opinion, not of *positive revelation*—and thus have I ever treated the subject. Hence, I have never professed to *know* the specific time of our Lord's coming. I have looked for it at different times, with an expectation proportioned to the amount of evidence which appeared to me to be in its favor. I have never said, in reference to any one particular time, I believe *without a doubt* the Lord will then appear; nor could I say it with a good conscience; because in a part of our reckoning, we had no other than uninspired and consequently fallible testimony, to guide us. However fair the calculation—however reasonable the expectation, I ever felt that we were liable to be disappointed. But I then knew, and I now know, no better rule by which to be governed, than to act upon the balance of evidence, especially when that is on the safe side of the question—which Paley says, we are always bound to take. I therefore exhorted others to prepare, and sought myself to be prepared for the great event: nor in this do I feel the least consciousness that I erred. Being sensible of the difference between a *high probability*, and an *absolute certainty*, I felt myself under obligation to act consistently, both with the probability of our Lord's coming, and the possibility of his not coming—so as to be found in the right posture in either event. Hence, I did not deem it the duty of Advent brethren to abandon either their business or their profes-

sions—any farther than it is always the duty of Christians to make sacrifices for the good of others. My motto was, occupy as faithful stewards, *till* the Master come. I had not, (as my first communication sent you for publication shows,) a *confident* expectation of our Savior's appearing as soon as March or April of last year—because notwithstanding there was much in favor of it, there were considerations, which in my own mind weighed against it. But when to the probability of the termination of the prophetic periods that year—and the signs of the times, I added the analogical argument fairly drawn from the types of the law in favor of the coming forth of our Great High Priest on the 10th day of the 7th month. I did think there was an overwhelming balance of evidence in favor of the event: I therefore earnestly and somewhat confidently looked for it—but *not without a doubt*, as I publicly signified the evening previous; yet like an honest jurymen, in a case of life and death, I was constrained to act upon the balance of evidence furnished by a legitimate investigation; nor can I convict myself of inconsistency, though the event expected did not occur.

LETTER FROM BRO. L. C. CHANDLER.

DEAR BRO. HIMES:—The Lord has blessed the little band in this place, in a special manner, for two and three weeks passed. We had yesterday a visitor among us, by the name of H——, from Maine. His message was to shut up the kingdom of God against men, not entering in himself, or suffering others to do so. In order to obtain the floor, he broke right in, in the midst of our last singing before preaching, and commenced his blasphemous harangue. But I thank God, he was promptly met, and every one but two out of fifty present, testified against him. We are not among those that believe the end of the world is past, or that the Bridegroom has come. May God have mercy on all such.

Yours looking still for the Bridegroom.
Ware Village, April 21st, 1845.

DISSENT FROM THE ROMAN CHURCH IN GERMANY.—The Roman Catholic priest, John Ronge, in Upper Silesia, excommunicated for having written his celebrated letter to the Bishop of Treves, in which he denounces the late exhibition of the holy garment, has addressed a pamphlet to the lower orders of the Roman clergy, calling upon them to unite their exertions with him, in the pulpit, and in the confessional chair, against the Ultramontanists and the Bishop of Rome, in order to found, by council and synod, a national German Catholic Church, independent of Roman darkness. He wants to abolish auricular confession, the celebration of mass in Latin, the making of proselytes by money, the stultification of the lower clergy by the commands of the higher hierarchy, and at the same time he asks for liberty to think and to investigate for every clergyman, and permission to marry for all priests. The police have seized the pamphlet. The priest Czerski, who stands at the head of a small German Catholic community in Schneidemühl, in Prussia, distributes the holy supper in both forms, without auricular confession, and reads the mass according to the recognised Roman rule, but in German, and omitting what refers to the saints and their intercession. In Bromberg, the excitement in favor of the new German Catholic Church is very great, and from Königsberg an address has been sent to Czerski, signed by forty-three of the most influential men in East and West Prussia, including several professors of the University, the chaplain of the garrison, teachers and directors of schools, and several members of the upper law courts.—*German paper.*

THE ADVENT HERALD.

BOSTON, APRIL 30, 1845.

Conferences

CONFERENCE IN NEW YORK CITY.—The Advent Conference in New York City will commence May 6th, and continue several days. Addresses will be given by Brn. Miller, Galusha, Litch, Whiting, Marsh, and others.

CONFERENCE IN PHILADELPHIA will commence May 13th, and continue through the week. Addresses will be made by brethren in attendance, Miller, Galusha, Jones, and others.

CONFERENCE IN BOSTON will commence May 27, and continue several days. Lectures and addresses will be given as usual. Brethren and friends of the Advent cause, are cordially invited to come up to these Anniversary feasts. Let us rally once more, and gird up the loins of our minds to the work of God, and the conflict that remains to be finished.

Editorial Correspondence.

DEAR BRO. HALE.—I arrived here this morning in safety, with improved health. Father Miller has also arrived. He is in good health, and in cheerful spirits. He commences a course of lectures this evening in the "House of Prayer." We have a prospect of a good attendance, and our earnest prayer is that we may see the salvation of God. There is no special revival here at this time, but the recent trials of the brethren has led them to humiliation and prayer, so that they are better prepared to engage in winning souls to Christ, than they otherwise would have been. They have lived together in great harmony and prosperity for several years past, till within the last year they have had teachers among them which have greatly distracted and divided the flock. They will now take measures to protect themselves from this class of teachers, and procure those who will feed them with the bread of life. We trust that they will unite again in the good work of God, and continue till the Chief Shepherd shall appear, to give them the crown of life.

Our congregations have nothing to hope from those who seek their conversion merely to new notions and opinions of men. They will be obliged to secure to themselves faithful pastors, who care for the flock and seek their good. We hope this will be done in every place. Without this means of grace it will be difficult for the Advent congregations to sustain themselves in the cities and large towns. In the country too, it will be of the greatest benefit to the congregations to have some faithful steward of the mysteries of the kingdom, to visit them stately, and teach them the way of life, and to exercise a care over them. Circuits could be laid out by the brethren, and several congregations might unite and support a faithful minister who would give himself wholly to these things. If this could be done, many of our brethren in the ministry, who have recently gone to their farms and merchandize, could re-enter the field and be of the greatest service in the vineyard of the Lord. We are glad to learn that many have done this with the happiest results.

J. V. HINES

P. S. Bro. Miller lectured this evening to a full audience, who gave excellent attention. He expounded the third chapter of the second epistle of Peter. The lecture was characterized with his usual simplicity and force. The attention of the audience was fixed for more than an hour. All were solemn, and the tear was seen to fall from many an eye, especially when he made his earnest appeals to the unconverted. The prospect before

us for winning souls to Christ is good. "Brethren pray for us."

J. V. H.

Albany, April 23, 1845.

THE MILLENNIAL HARP.—We have put out a new edition of the Harp, with 36 pages in the Supplement, in addition to the former editions. It is now bound in sheep, with a smaller margin, so as to be more convenient for the pocket. Price 50 cts single; \$4 50c per doz., or \$33 1-3 per hundred.

THE SHIELD—Bound. We have the first Vol. containing the three first Nos. of the Shield, bound, forming a book of 440 pages. It contains much interesting reading. Price \$1 50c.

CRUDEN'S CONDENSED CONCORDANCE—a work of 568 octava pages, containing all that is valuable in the \$3 1-2 edition, for sale at this office. Price \$1 25c in boards, and \$1 50c in sheep.

ISRAEL'S RESTORATION. In another column we have shown that the Jews are expecting to be restored as immortals to an everlasting inheritance. It should however have been observed that this only has respect to the expectations of the pious Jews. The ungodly of the nation vainly imagine, as did their fathers, that because they are descendants of Abraham they shall be saved. And strange as it may appear, there are some who call themselves Christians, who sympathize with the ungodly of that nation in their carnal expectations.

CORRECTION.—Bro. H. V. Davis of New Bedford informs us that the assertion that he has embraced Judaism is not correct; and that he still occupies the old Advent ground. He also says that he knows of but one or two in New Bedford who were Adventists, who are tainted with Judaism—some whose heads were a little confused with it are now restored.

Prof. Bush informs us that he shall repeat his course of lectures on the Resurrection in this city this week.

PASSING OF THE PASSOVER.—Many of our brethren who, with myself, have been looking with special interest to the passover, are undoubtedly tried again by the disappointment; and will doubtless be anxious to hear what we may have to say. We shall endeavor, the Lord willing, to prepare an article on the subject for next week. But let us "not make haste!" "Be patient and hope to the end!"

A. HALE.

The Baptist church in Low Hampton, of which William Miller is, and has been for many years, a member, has become divided in consequence of the doctrines of Miller, the majority siding with the 1843 doctrines. In this predicament, a mutual council was called to adjust the difficulties. Mr. Miller appeared in behalf of the majority. After a patient hearing, the council decided that the minority constituted the regular church. Mr. Miller and his adherents must therefore give up the house to the rightful owners.—*Cross and Journal*.

How is this, Brother Miller? Please give us the facts in the case. We want the logic by which a lean minority is declared to be the church. We understand there are some rich things that might be developed.

MR. J. Q. ADAMS, AGAIN!—We are promised a little more light upon the disputed question, whether the Mr. J. Q. Adams, the Second Advent convert, is the Mr. J. Q. Adams, the former publisher of the Investigator. The last Advent Herald says:—

"We expect the Investigator will soon have the necessary evidence that the Mr. Adams is

still an Adventist. We learn that he is in Rhode Island, and hope to hear from him soon."

Wherever he may be, or whatever he is, it is certainly a fact that he "is still;" and as our neighbor has not yet succeeded in breaking his ominous stillness, we have at last hit upon a way to make him speak. Now listen to the wisdom of an Infidel: If the Mr. J. Q. Adams, who is in Rhode Island, and an "Adventist," will present himself, in person, at the office of the Boston Investigator, No. 35 Washington street, up stairs, we hereby agree to pay his fare to this city, and back to Rhode Island.

Now, brother editors of the Second Advent, please to publish the above, that it may be kept before the people; and depend upon it, if the individual whom you say is Mr. Adams, is truly the Mr. Adams in dispute, we shall soon see him eye to eye—that is, if he does not reject our call. If he should, it would be so unlike a real flesh-and-blood being, that we should almost be inclined to doubt his human nature—at any rate, his Yankee human nature.—*Investigation*.

A BEAUTIFUL SENTIMENT.—"Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of the recollection, the seat of meditation, the rest of our care, and the calm of our tempest."

THE ADVENT SHIELD, No. III.

CONTENTS.

1. "The Doctrine of the Resurrection Vindicated." A review of "Anastasis; or, the Doctrine of the Resurrection of the Body, Rationally and Scripturally considered," by Geo. Bush, Prof., &c.
2. "The Conflagration of the Heavens and Earth." A review of the "Millennium and New Jerusalem," by George Bush. This number contains 156 pages, beautifully printed. The review of Prof. Bush's work will, we trust, be read with interest, and lasting benefit, by many others, beside those, who are termed Adventists.

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THE ADVENT HERALD,

AND SIGNS OF THE TIMES REPORTER.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

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Boston, Wednesday, May 7, 1845.

WHOLE NO. 209.

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THE CHRISTIAN'S LAST CONFLICT.

If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?—*JER. xii. 5.*

Rejoice, my soul, and bless the lord,
For all His gifts to thee!
Doubt not, His everlasting word
Ere long fulfilled shall be,

Which bids thee hope, through all the gloom
Of trial's coming hour,
That He, who doth thy path illumine,
Will still fresh blessings shower!

In every passing ill rejoice;
In poverty and shame
Sorrow and mourning be thy choice
If purer be thy fame.

Rejoice that he who called thee forth
From this world's wilderness,
Proves thee to be of heavenly birth
By chastisement like this.

If with the footmen thou dost race,
And they have wearied thee,
Canst thou with fleeter horses chase,
And strive for mastery?

And if the land of peace doth seem
As weary as the grave,
How wilt thou bear the roaring stream
Of Jordan's swelling wave?

'Then oh, my soul, rejoice and sing,
'Mid conflict, pain, and grief,
Assured thy coming Lord will bring
His promised great relief.

For through temptations and through cares,
He will appoint the way
By which to 'scape the foulest snares
That Satan e'er could lay.

DEATH BEFORE LIFE.—As we die to nature ere we live in glory, so we must die to sin ere we can live to grace.—*Bishop Hall.*

The Reformation in Germany.

Most readers are aware that a remarkable excitement has lately prevailed in Germany, among certain portions of the Roman Catholic Church. Several journals have noticed this state of things, and information is continually reaching this country of the progress of the excitement, and its results promise to be of vast and permanent importance. The pressure upon our columns has been such that we have not been able to give the details as they reached us. The reader, however, will probably be no loser by the omission, as we are now enabled to give them in a more condensed and consecutive form than we otherwise could have done.

The originator of this movement is the Rev. John Ronge, a Roman Catholic priest, of high character, and the circumstances which gave rise to it was the exhibition, at Treves, under the sanction of the Catholic bishop, of the "holy tunic," or seamless garment of the Savior, as an object of adoration. Of this garment we will give a brief account.

The relic has been, in the eyes of the faithful, the glory of Treves, for the last fifteen hundred years. It was first received as an object of veneration in the early part of the fourth century, when the empress Helena undertook her memorable journey to Palestine. According to the tradition of Treves, it was then and there that the holy tunic was discovered.

An interval of more than eight hundred years ensued, during which no mention is made of it. Toward the close of the ninth century, Treves was sacked and burned by the Normans, and only the holy relics saved. It was, for the first time, shown publicly on the first of May, 1196, amid the acclamations of the whole people, after which it was again shut up in the high altar. Another interval of three hundred and sixteen years occurred before the relic was again seen, when it was brought forward at the instance of the Emperor Maximilian, who had assembled a diet at Treves. The opening of the altar took place on the 14th of April, 1512, before all the dignitaries of Treves, and a wooden box, inlaid with ivory, of very beautiful workmanship, was found. It was sealed, and when opened, the robe was discovered, with a written inscription, "This is the coat without seam, of our Lord and Savior Jesus Christ." On the 12th of May following, the relic was once more displayed to an immense concourse of people, with no less effect than on the first occasion, an effect which suggested to Leo X. the idea of turning it permanently to account, in the sale of indulgencies.

His bull, dated 15th of January, 1514, granted a plenary indulgence to all who came to Treves to confess their sins before the sacred tunic; and, that opportunity might not be wanting, he ordered that it should be publicly exhibited every seven years. The Reformation, however, intervened before the first time prescribed by the Pope, and it was not till 1531, that the exhibition again took place.

During the remainder of the sixteenth century, the relic was exposed at four different periods—in 1545, 1553, 1585, and 1594—but the 30 years' war occupied the attention of Germany too closely to admit of much religious ceremonial; it was therefore not until after the peace of Westphalia, 20th of February, 1655, that it was again shown. The dread of the arms of Louis XIV. induced the electors of Treves to transport the relic to the fortress of Ehrenbreitstein; nor was it again made visible till 1725, when it was shown to the arch-bishop of Cologne.

Other public exhibitions subsequently took place at Ehrenbreitstein, in the eighteenth century; but when the French armies approached the Rhine in 1794, it was no time for trusting the security of the holy tunic even to a fortress. It was then conveyed away and deposited in a place, the secret of which was known only to a very few persons, whose interest it was not to divulge it. It became afterward known that that place was Bamberg, where it remained till 1803, and was then removed by the electors to Augsburg. A dispute afterward arose for its possession between the duke of Nassau and the church of Treves, and the king of Bavaria also put in his claim for it; but it was finally decided by Napoleon, the arbiter at that time of all things, spiritual as well as mundane, that restitution should be made to Treves, and in 1810 it was once more brought to its accustomed resting place.

At Treves it has been again recently exhibited—the exhibition commencing on the 18th of August—and has been visited by more than a million and a half of devotees! Numerous of course are the miracles it has wrought, for it is declared that "all who touched it were cured." The robe itself is of a reddish brown color, stretched out flat upon a piece of white silk, in a glass frame, placed upright upon the high altar. The sleeves are displayed, and it measures five feet each way, from one extremity to the other. In its texture it is difficult to say how it has been wrought. The threads are so fine, and so closely united, that the eye cannot discover whether the vestment is woven, or wrought with a needle.

The color in the light of the sun resembles unprepared cinnabar. At a short distance it resembles the stamped leather now manufactured to imitate oak wainscoting, but the material is evidently of flax. The folds are apparent, and the surface of the cloth appears to shale, or rather crack—the result of age. It has no collar—merely a hole for the head to pass through—and must have reached to the ancles.

The manner in which it is inspected, is in procession, formed in a double line, marshaled by the Prussian gendarmerie outside the doors of the cathedral. The procession advances slowly, until the steps of the high altar are passed; and a momentary pause is made before the relic, to gaze upon it, and deposit an offering. The amount collected in this manner must be very great, for each day produces an enormous heap, in which, though copper predominates, a great deal of silver appears,

and, now and then, gold pieces, and *scheine* or paper money. The procession begins to form at an early hour in the morning, and continues stream into the cathedral till midnight, with in other intermission than the occasional closing of the doors to prevent too dense a crowd.

Against this monstrous imposture, John Ronge had the courage, and he only had the honesty, or courage, to protest. He addressed a letter to Bishop Arnold, of Treves, which attracted much attention, and circulated in thousands. Of its fearless tone the reader may judge by the following extracts:—

"What would have seemed till now a fable, a fiction, Bishop Arnold, of Treves, presenting to the adoration of the faithful, a garment called the coat of Christ! You have heard it, Christians of the nineteenth century; you know it, men of Germany; you know it, spiritual and temporal governors of the German people; it is no longer fable or fiction, it is a real fact! Truly may we here apply the words, Whoever can believe in such things, without losing his reason, has no reason to lose!"

"This anti-Christian spectacle is but a snare laid for superstition, formalism, fanaticism, to plunge men into vicious habits. Such is the only benefit which the exhibition of the holy coat, whether genuine or not, could produce. And the man who offers this garment, a human work, as an object of adoration—who perverts the religious feelings of the credulous, ignorant, and suffering multitudes—who thus opens a door to superstition, and its train of vices—who takes the money and the bread of the poor, starving people—who makes the German nation a laughing stock to all other nations, this man is a Bishop—a German Bishop—Bishop Arnold of Treves!"

"Bishop Arnold, of Treves! I turn to you, and I conjure you, as a priest, as a teacher of the people; and in the name of Christendom, in the name of Germany, in the name of her rulers, I conjure you to put an end to this pagan exhibition of the holy coat, to take away this garment from public view, and not to let the evil become greater than it is already."

"Do you not know—as a Bishop you must know—that the founder of the Christian religion left to his disciples and his successors, not his coat, but his spirit. His coat, Bishop Arnold, of Treves, was given to his executioners!"

"Do you not know—as a Bishop you ought to know—that Christ has said, *God is a Spirit, and they that worship him must worship him in spirit and in truth?*"

"Do you not know—as a Bishop you ought to know—that the Gospel forbids expressly the adoration of images and relics of every kind; that the Christians of the apostolic age, and of the first three centuries, would never suffer an image or a relic in their churches; that it is a pagan superstition, and that the fathers of the first three centuries reproached the pagans on this account?"

"Be not misled by the great concourse of visitors. Believe, while hundreds of thousands of pilgrims go to Treves, millions of others groan in anger and bitterness over the indignity of such an exhibition. And this anger exists not in this or that class, this or that party only; it exists among all, and every where, even in the very bosom of the Catholic clergy, and the judgment will come sooner than you think. Already history takes up her pen; she holds up your name, Arnold of Treves, to the contempt of the present age and posterity, and stigmatizes you as the Tetzels of the nineteenth century!"

The consequences of this movement have been serious to the Romish church. Ronge was at once excommunicated by the Pope; but that argument seems to have lost the power

which it once possessed. A large party has arisen among the Roman Catholics of Germany, with Ronge and Czerski, another Catholic clergyman, as leaders, who declare themselves free from all allegiance to the Pope. They cherish their faith as Catholics, but they will be German Catholics, and not Roman Catholics. Already communities are forming, publicly opposing the Pope, abolishing the celibacy of the clergy, and purifying their faith from many superstitious notions. Dr. Regenbrecht, professor in the University of Breslau, [Prussia,] has joined the movement, and in a very spirited public remonstrance has withdrawn from the Romish Church.

Ronge has published a second letter, in which he calls upon the lower orders of the Romish clergy to aid him in founding, by council and synod, a national German Catholic Church, independent of Roman darkness. He wants to abolish auricular confession, the celebration of the mass in Latin, the making of proselytes by money, the stultification of the lower clergy by the commands of the higher hierarchy; and asks for liberty to think and to investigate for every clergyman, and permission to marry for all priests. The police have seized the pamphlet.

At the yesterday's meeting of the General Christian Community at Breslau, John Ronge addressed the assembly in an energetic speech on the hindrances of the establishment of a universal Christian community, and on the spirit in which alone they could be overcome. He spoke also of the duty and necessity of establishing freedom of conscience, in accordance with the spirit of the age. After this address, the following leading principles and declaration of faith of the Universal Christian Church were again discussed, and in the end agreed on.

Art. 1. We declare ourselves free from the authority of the Bishop of Rome and of all his followers.

Art. 2. We maintain the right to complete freedom of conscience, and renounce all constraint, deception, and hypocrisy.

Art. 3. We declare the foundation and pillar of the Christian faith to be the Holy Scriptures.

Art. 4. We declare that the searching and reading of the Scriptures ought not to be constrained by any authority.

Art. 5. We declare the following to be a summary and symbol of our faith:—

1st. I believe in God the Father, by whom the world was created, and by whom it is governed in wisdom, righteousness and love.

2d. I believe in Jesus Christ our Savior, who by his doctrine, life, and death, freed us from slavery and sin.

3d. I believe in the power of the Holy Ghost, in the Holy Universal Church, in the forgiveness of sins, and in eternal life. Amen.

Art. 6. We recognize only two sacraments as established by our Savior, namely, baptism and the Lord's Supper.

Art. 7. We hold the practice of infant baptism.

Art. 8. We hold that the laity should partake of the sacrament in both kinds, and believe that the Lord's Supper is a remembrance feast of the sufferings and death of our Savior. The practice of confession to the priesthood, we cast away from us.

Art. 9. We recognize marriage as a divinely established ordinance—to be held sacred of men, and to be blessed of the Church—and we acknowledge no disqualification or hindrance to it, except those established by the state.

Art. 10. We acknowledge Christ as the only intercessor between God and man, and cast away from us all intercession of saints, all worship of relics and images, all priestly absolution, and all religious pilgrimages.

Art. 11. We believe that good works are only acceptable to God when performed from Christian principles, and deny the merit of all fasting.

Art. 12. We believe that it is the first duty of a Christian to give evidence of his faith by his works.—*Ex. Paper.*

William Tennent,

HIS REMARKABLE TRANCE.

The following authentic account of the wonderful trance of William Tennent, who was unquestionably one of the most remarkable men of his time, we copy from the New York Religious Intelligencer. We recollect being much interested, when a lad, with reading a similar account of the same, in the old Connecticut Magazine; and we doubt not it will be interesting to our readers. We may give another anecdote respecting him hereafter.

William Tennent was born in Ireland, 1705. We cannot ascertain that there is any record of the history of his earliest years now extant. He seems, however, while he was yet quite a youth, to have had his thoughts directed to religious things, and to have formed the purpose of devoting himself to the Christian ministry. The first event of any importance that is recorded concerning him, is the remarkable trance of which he is generally known to have been the subject. He is said to have spoken of it very rarely in the course of his life, and then only to some of his most intimate friends. He communicated many of the particulars to the late Dr. Elias Boudinot, who, many years subsequent to Mr. T.'s death, embodied them in a narrative, and gave them to the world; but that narrative is now hardly ever met with, unless it be in some of the old magazines that were published in the early part of this century. We happen to have received the statement from the lips of an individual, the Rev. Doctor Woodhull, Tennent's successor at Monmouth, to whom he himself communicated it. He informed us that when he was an under-graduate at Princeton College, a rebellion occurred among the students, which rendered it necessary that the Trustees of the college should be assembled, and that he was sent to Monmouth to notify Mr. Tennent of the proposed meeting. They left Monmouth together just at evening; and shortly after they had commenced their journey, Mr. Woodhull stated to Mr. Tennent, that he had heard of his having once been the subject of a remarkable trance, and that if he felt free to do so, he should be glad if he would relate to him some of the particulars of it. After remarking that it was a subject on which he always felt reluctant to speak, he gave him substantially the following account.

Having for some time pursued his theological studies under the direction of his brother Gilbert, at New Brunswick, and being nearly ready to be examined for licensure by the Presbytery, he was attacked by a violent fever, which, after a few days, was supposed to have terminated his life. During his illness, he had had distressing doubts in respect to his own spiritual state, and while he was holding a conversation in Latin, with his brother, in relation to the uncertainty of his prospects, he suddenly swooned, and to all human appearances, the spirit had fled from the earthly tabernacle. Preparations were accordingly made for his funeral the next day; though one of the persons who assisted in laying him out, noticed, as he thought, a slight throbbing under his left arm. His physician, who was also his particular friend, was absent at the time of his supposed death; and being informed on his re-

turn at evening, of what had happened, and especially of the slight tremor in his flesh which had been noticed, besought his brother to postpone the funeral another day; and though it was contrary to his brother's notions of propriety, he finally yielded to his importunity, and consented to a postponement. Meanwhile the physician employed every means by which he could hope to effect a resuscitation, and was constantly occupied over the body of his friend night and day; but when the hour for the funeral arrived on the next day, there was no apparent change in the state of the body, though the physician was still not satisfied that death had taken place. He then obtained leave of his brother to have the funeral delayed another hour, and then half an hour, and finally a quarter of an hour; and at the close of the last mentioned time, when his brother had become, not only impatient, but well nigh indignant, that a corpse should be thus trifled with, to the overwhelming surprise of all who were present, the dead man opened his eyes, and at the same moment heaved a horrible groan. Another hour elapsed before any further indications of life were perceived, when he uttered another groan, and then relapsed again into apparent insensibility. Yet another hour passed, and he began perceptibly to revive, and never afterwards became insensible. He, however, recovered his health very slowly, and it was a full twelvemonth before he was completely restored. After he had so far regained his strength that he was able to walk the room, his sister, who had remained at home as his nurse, on the Sabbath, was engaged in reading the Bible, and he asked her what she had in her hand? She replied, "the Bible." He inquired, "what Bible?" and he added that he did not know what the Bible was. She burst into tears, and told him that he had known well what it was. When his brother Gilbert came from church she stated to him what had happened, and it was found upon examination, that no trace of his former knowledge remained; that he was unable to read, and did not even know the alphabet. He was then taught in the rudiments of learning, as if he had been a little child; and while he was reciting a lesson one day to his brother in Cornelius Nepos, he suddenly clasped his hand to his head, as if he were in pain, and then told his brother that he had a sort of dreamy recollection of having seen or heard that before. Gradually his memory recovered its power, his knowledge all returned to him, and he could speak the Latin language with the same fluency that he had previous to his remarkable illness.

At the time when the swoon took place which was supposed to be his death, he stated that he instantly found himself in the regions of the blessed, and his first feeling was a feeling of unutterable transport, that, notwithstanding all his anxious doubts, he was safely landed in heaven. He found himself under the direction of a gracious guide, and saw before him a glory which it was impossible for him to describe, and heard from the midst of that glory, songs of thanksgiving and praise, which completely entranced his soul with ecstasy. He asked leave of his guide to join the glorified company who were there assembled; but the guide, instead of granting him permission, laid his hand upon his shoulder, and said to him, "You must return to the earth." The news, he said, was like a sword piercing his very soul, and the next moment he remembered to have seen his brother and the doctor standing before him. The whole time seemed to him not more than ten or twelve minutes; and the intelligence that he must come back to the world, produced a shock that caused him to faint repeatedly. His recollection of these scenes was so vivid, notwithstanding he forgot every thing else, that for three years the songs

of the ransomed seemed to be continually trembling on his ear; and he lived every day and every hour, as if he expected to be taken up to mingle in those glories to which he had been once so nearly admitted.

Notwithstanding Mr. Tennent was always reluctant to speak of the revelations that were made to him during this period of suspended animation, he wrote out a minute account of what he saw and heard, so far as mortal language could describe it, with a view to its being made public after his death; but his death happened during the period of the Revolutionary war, when the part of the country in which he lived was the theatre of great commotion, his papers, by some casualty, were destroyed, and this important manuscript among them. It might have contained things which infinite wisdom saw best should be learned for the first time, not on earth, but in heaven.

Shortly after Mr. Tennent's health was restored, he was licensed to preach the gospel, and his first efforts in the pulpit met with very great and general acceptance. He was soon called to take charge of the Presbyterian Church in Freehold, Monmouth county, which had been recently vacated by the early death of his brother John, and having accepted their call, he was regularly ordained and installed as their pastor, in October, 1733.

Mr. Tennent was most exemplary in all the relations of life. He had seen domestic afflictions, which he felt most keenly, though he met them with perfect submission to the Divine will. He was eminently the father and friend of his congregation, and had an admirable facility at communicating private as well as public instruction. His discourses from the pulpit were earnest, pungent, effective, without any attempt on his part to appear the orator. He was greatly in request as a peacemaker, and had an agency far and near in bringing to an end public and private strifes. He was a devoted patriot, and felt himself called upon to do every thing that was consistent with his character as a Christian minister, to sustain our country's cause against the tyranny of Great Britain. He died in the midst of the revolution, but not till he had offered up many prayers that our struggle for liberty might be crowned with success.

Mr. Tennent's last sickness was violent and short. It was a fever, which, in his old age, he had not vigor of constitution enough to withstand. His death scene was full of triumph, and his funeral brought together a vast assemblage from the whole surrounding country, who were anxious to render this sad tribute to his memory. His death occurred on the 8th March, 1777.

THE CASE OF SISTER MATHEWSON.—LETTER FROM BROTHER S. G. MATHEWSON.

DEAR BROTHER HIMES:—After leaving you in Hartford, I went directly to Coventry, and found my sister in about the same condition as she has been in for about ten months; excepting she now takes some food, and now thinks or believes firmly that she shall live to see the Lord coming in the clouds of heaven. She is patiently waiting for the confirmation of her hope. On my return home, I was immediately called to attend the funeral of a beloved brother, which is the reason of my not writing before. The particulars of his death I may give hereafter. It is a trying time to the children of God; but the grace of God is sufficient for us. If we can call God our Father, Jesus Christ our Elder Brother, and believe the kingdom just before us, let us not make shipwreck of our faith; for the coming of the Lord draweth nigh. We are in the waiting time, and I hope all the dear brethren will do all they can to save souls. In the few weeks past

I have spent some time in Elsworth. There was some good done, a number of precious souls converted, and some backsliders reclaimed. I am waiting, expecting, and desiring the coming of the Lord; and intend to watch till he comes.

Yours in the glorious hope of soon meeting in heaven. S. G. MATHEWSON.

New Hartford, April 21st, 1845.

LETTER FROM NOVA SCOTIA.

DEAR BROTHER HIMES:—We received the papers (by the boy) with grateful hearts, on Sabbath morning last, when we were assembling for our little meeting, and their contents were truly cheering and animating, joy burst into our souls as we read. How thankful we are, to see the brethren getting more and more united, and coming nearer, seeing eye to eye. But we will have to pray, and wait the entire fulfillment of that blessed promise; but O, may we not love alike here? It has been soul saddening to see intimations of division, losing the mark whereby all men are to know we belong to Christ. The beloved Fletcher observes that the different herds on the mountains of Switzerland, unite together to face the common enemy, the wolves; and surely we require to be "bound up," as we have the world, the flesh, and the foe of God and man, all in arms, ready to lead us captive if we slacken or give back an inch. The devils would hold a jubilee should we fall into their snare, they no doubt have exulted in the prospect, glimmering as it was. The Lord grant that every dear advent brother and sister may see the snare.

Surely the cause has an onward, cheering look. Greater is he that is for us, than all that can be against us. From my heart I believe this to be his own precious cause, and may we suffer any thing rather than it should suffer.

I do not know of an instance of any one in our little band turning back since the passing by of the seventh month, but the few we have sorrowed over, were previous to that time. I know nothing to the contrary, but that we are all united as one, although we have felt languor at times. We meet on the Sabbath, and through the week to sing and pray, and read our Bibles; loved no better by the world than before the tenth of the seventh month passed; we are so wilful; still expecting, after being repeatedly disappointed. All is well if Jesus approves, and may we have as much of his Spirit as will enable us ever to the latest breath, to pray for our enemies.

P. M. SHAW.

Irontown, Clements, N. S., April 7th, 1845.

HUMAN REASON AND DIVINE REVELATION.—Where revelation is concerned, humility of mind is an indispensable requisite for a satisfactory investigation of divine truth. If you wish to be taught of God, you must submit the powers of boasted reason to him. You are to employ those powers to judge of the evidences which prove Christianity a religion from heaven; but when once that conviction is obtained, it then becomes your duty to believe whatever God declares, however incomprehensible; on this obvious principle, that he is acquainted with the truths revealed in his word infinitely better than his creatures can be. To see men trying the doctrines of revelation by what they are pleased to term the dictates of reason, and then rejecting divine truths because unable to comprehend them by their insect powers, may remind us of the poet's words:

"The moles and bats in full assembly find,
On special search, the keen-eyed eagle blind."
J. G. Pike.

Defend the poor and fatherless; do justice to the afflicted and needy.

Advent Herald & Reporter.

"THE LORD IS AT HAND."

BOSTON, MAY 7, 1845.

The Last Experiment on Definite Time.

THE LATE DISAPPOINTMENT—OUR DUTY—THE FOUNDATION SURE—DIVERSITY OF OPINION UPON INCIDENTAL POINTS—DEFINITE TIME.

To many who are looking for the appearing of our Lord in his glory, the passing of the Passover, which without doubt has taken place, will be as great a trial as the passing of the seventh month. Not that they have felt as much on the subject as they did at that memorable time; but all that gave a special character to that was bound up with the anticipations which looked to the first month of this Jewish year; and in addition to that, the evidence from chronological facts, types, and the passing of other times, (for the passing of every one of these points makes it certain that there are fewer to pass,) was in itself much greater than that which was presented in favor of the seventh month. But all is right. And all is well to them that endure! Whether we are better able to understand all that is past or not, we are better prepared to look at the last point of definite time; and to lay ourselves out on the last heat, which we feel very sure is to bring us to the end of the race. And, O, that we may so run that we may win the prize!

And here it will be asked, "Is there any point of time, in the future, to which we should look with as much confidence as we have looked to points that are past, for the termination of the periods which bring us to the end?" The answer is this.—There is certainly greater reason to look for the Lord, before the closing of the coming year, than there has been to look to any point in the past. I do not refer to what may be our feelings in the case, but to what should be our faith. I do not expect there will ever be that deep feeling of interest in any other time that there has been in the past. It seems to be hardly possible. But there is ground for stronger faith, feel as we may. And how any one can think of giving up the interpretation of the prophecies—even on the time—received among the Adventists, is to me unaccountable. Why, brethren, do ye so? Has any one given a better interpretation? or have we tried that interpretation too long? It is now about three years since the attention of some of our most worthy divines and theological Professors was called directly to the questions, 1. Whether the events on which Mr. Miller's theory is based took place as he states, and at the time he states? 2. Whether his application of the prophecies to these events is the true application? And no inaccuracy has been pointed out, in reference to the events, except that which was known to exist in comparing the dates adopted by him, with the disagreement among chronologers. And in reference to his application of the prophecies to these events, it may be said, without any modification, that if the clear authority of the word of God may be relied on, for a principle of interpretation, if the plainest cases of fulfilled prophecy in the past, if the sanction of impartial wisdom and learning from the remotest antiquity, on the one side, can settle a question; and if the want of all these, on the other side—if contradiction and absurdity, if the substitution of assumption for the testimony of history, if contempt for the most venerable names of antiquity, if the most flagrant impeachment of the integrity of prophecy, the word of God—if all this can enable us to find out the

truth, the position of the Adventists must stand! How is it then, I ask again, that any one can think of giving up that position?

But it will be said, "We have looked with so much confidence to other times only to be disappointed, we are suspicious of all these calculations of the time." Well, there has been sufficient authority for our confidence, in the past times to which we have looked, not to say that we *knew* the Lord would come, but for the strongest professions of *faith*, and for acting just as if we had known his coming at these times to be a fact. And if we have any thing to be thankful for it is, that we have been enabled, by the grace of God, to act consistently with our faith. Again, it will be asked, "What are we to do with

THE SEVENTH MONTH MOVEMENT

as a fulfillment of the cry, in the parable of the ten virgins, now that the passover is gone by?" For one, I am so well satisfied that God was with us, to approve and bless, in that movement, that I can desire nothing more than that I may be as well prepared, when the Lord does come, as I felt conscious of being, by the grace of God, at that time. And now, let us take what view we will of it, it is safe, it is duty, to stand fast in the state into which we were then brought, as clearly as it is the duty of a man to stand fast in that state of mind into which he is brought by the prospect of speedy death, though he may not die as he expected to.—Without considering the movement a positive fulfillment of any prophecy, it is certain that God approved the position we then took, in reference to the fact of Christ's coming, and happy will it be for us if we hold fast upon that till he come! However, that the views, by which we were led to take that position, must be, therefore, in the detail correct, I have never supposed, because their correctness must be decided by the oracles of God. And while there were some parts of the argument which held an important place in the seventh month proclamation, that all will admit to be unobjectionable, there are other parts which may fairly admit of a doubt—which, whether we reject or receive them, we can never, probably, be able to settle the meaning of them positively and fully till mortality is swallowed up of life. Of this latter class are the views advanced of the Jubilee, the several watches, the finishing of the mystery of God, as some understood it, and the parable of the ten virgins. As to myself, I never could see clearly that any of these things, but the parable, had a special bearing upon that movement. And where there is such wide room for a difference of opinion, I cannot see the propriety of making any particular view of it a test, or the ground for hard feeling and denunciation.

I know that this parable has become, to us, like "the altar near the borders of Jordan," to Israel, Joshua xxii.; but it may be of service, here, simply to give a catalogue of the interpretations which have been put upon it of late. 1. That it expresses this general sentiment: the importance of a preparation to meet the Lord is illustrated by the picture it gives of a marriage arrangement. None of its details to have a special fulfillment in the events of the second advent. 2. Its principal details are to be applied; but it covers the whole period of the gospel history. 3. Those of its details which are to be fulfilled, apply to the moment of the advent. 4. It is to be applied to the special interest in the subject of the advent since 1798, or thereabouts. 5. It is to be applied to the advent movement among ourselves. Among those who apply it to this movement there are those who hold these several views. 6. That we have had the cry and should now be looking for the bridegroom—the appearing of Christ. 7. That we have not had the cry, but that it is to be announced from heaven, and

to be so intimately connected with the coming of Christ that there will be no time then to prepare for it. 8. That we have had the cry, that the bridegroom has come, in the sense of the parable, supposing the coming of the bridegroom to the marriage to denote, not a *spiritual coming*, nor his literal appearing to gather the saints, but the closing up of his general work as mediator, with a view of being invested with his throne to reign as King—that investiture being symbolized by "the marriage." 9. That there is to be no other coming of the Bridegroom but a *spiritual coming*, and that is already taken place. This catalogue might be enlarged, but this is enough to show how much room there is for difference, and how great a demand there may be for forbearance in the case. And though I see good reasons for applying it to the Adventists, if I give it a special application at all, I cannot insist that any one interpretation shall be received as the only true interpretation. But I must say that, if it has not been fulfilled in their history, down to the last item or two, I do not see how it can be more strikingly fulfilled.

Though there may be danger of giving too great importance to events by which we are particularly affected, in supposing them to be specially referred to in the prophecies, the word of God shows that there is also danger of overlooking events which should be marked as special fulfillments of prophecy, as if they were only matters of ordinary occurrence. Let us guard against the danger on either hand; and while we carefully mark the past, let us not suffer ourselves to be turned away from a steady pursuit of the prize before us.

What, now, is the evidence by which we may be justified in looking with confidence to a

DEFINITE TIME

in the future, for the termination of the prophetic periods which brings us to the end? 1. The fact that we have passed by so much of the time in dispute among chronologers—so many of the points to which all the evidence in the case demanded that we should look—is a good reason why we should look with increased confidence to what remains of that time. * I know that by some unaccountable reasoning-process (?) the reverse of this is produced: it seems to be taken for granted that because the first expectations, based on a calculation of the time, have been disappointed, that we should therefore have nothing to do with the time. I remember very well the singular remarks of a brother, whose intelligence would justify the expectation of better things, and who was formerly somewhat interested in the Advent question, in a conversation upon the subject in the summer of '43, I should think. After learning with apparent surprise that my faith in the time was not affected, he remarked: "If a person should put into your hand a half bushel of sand, telling you that there was a gold ring in it which you should find by sifting the sand; and if you had sifted a half of it and found no ring would you not begin to doubt that you would find it at all?" O, no! said I. If I had reason to believe that the person told the truth, I should feel very sure that the more I had sifted, the less I had to sift in order to find the ring; and if I did not find it before, I should say, when the last pint of sand was put into the sieve, *The ring is there!* And, blessed be God, I see so much reason to rely with my whole soul on his oath and promise; and the evidence, that the latest point to which our hope can be deferred, may now be determined, is so clear, that I point to that last portion of the time, and exclaim with joy unspeakable and full of glory, *The coming of the Lord is there!* That ultimate point of definite time, as I view it, is the autumn of 1846.

A. HALE.

To be concluded next week.

Editorial Correspondence.

DEAR BRO. HALE.—We have only time to say in this week's paper that we have had a blessed Conference. It was well represented from the different parts of the country. The great interests of the Advent cause were fully considered, and a strong and united determination was manifested among the ministers and brethren to consecrate all to advance and sustain them to the end. We are greatly encouraged. Our prospects brighten both as to our hope, and our work. God has heard our prayers, and remembered us in our deep trials. We trust that we may still be humble before God, and continue to be blessed, and be made a blessing while we wait for our coming King.

The report of the Conference will be given to our readers next week.

J. V. HIMES,
S. BLISS.

Albany, May 1st, 1845.

The Resurrection.

The different denominational papers are out upon Professor Bush, and some of them berate him most unmercifully, and as we think without reason; for there is not the difference of view between him and them that they seem to fancy. The common belief of the church is that at death the soul enters heaven and enters at once upon the full enjoyment of eternal felicity. But if we thus believed, we should doubt the need of a resurrection, and should believe with Professor Bush that the resurrection occurs at death.

The church in the apostolic age received no such understanding of the doctrine of the resurrection from any of the teachings which they received. Dr. Pearson says, that the souls of none enter heaven until the resurrection, "is the opinion generally received in the schools and delivered as the sense of the church of God in all ages."—*Creed* p. 363. Again he says, "the most ancient of the fathers whose writings are extant, were so far from believing" that the saints were translated to heaven, that they thought them not to be in heaven yet, nor ever to be removed from that place in which they were before Christ's death, until the general resurrection." Among these he enumerates Justin Martyr, Irenaeus, Hilary, Gregory Nissen, Novation, &c. And to this belief he says there were very few, if any exception, "for above five hundred years after Christ."—*Ib.* p. 371

The position the church held for the first 500 years after Christ, was an attitude of waiting for the resurrection. They did not believe the souls of the departed had received their crowns; but they regarded them as being in *hades*, the world of spirits, and also waiting for the resurrection, and saying, "How long, O Lord," &c. The following from the Christian Witness and Advocate, shows in a true light, that the popular belief of the ascension of the soul to heaven at death, is substantially the same as that of Professor Bush's on the Resurrection.

"The learned Professor has rendered himself obnoxious to his brethren by his bold and unorthodox views on this subject; so much so, that it has been thought and feared by some, that they may be the occasion of as much controversy in the Presbyterian Church as has the Oxford question created in our own. If so, I would ask the simple question, whether the popular belief on the subject of man's spiritual economy and future organization, does not only not favor such a view of the resurrection as the Professor holds, but directly and inevitably lead to it.

Is not the popular belief of future existence substantially the same thing? Is not the soul spoken of as having passed into heaven's glory, having shaken off the gross material body and left it in the grave to return to its original dust, while the spirit claps its triumphant wings over it, and soars away into the boundless regions of spiritual im-

ensity, rejoicing in the infinite, and luxuriating in the uncreated light of God's countenance forever and ever! As the soul is supposed to possess all the faculties and means of perfect enjoyment in heaven, and does actually possess them at death, and Christians are so taught by their teachers, and that it is heresy to express a doubt of it or any thing qualifying such an expectation, where, I would ask, is the heresy or the harm of the Prof.'s notion, that 'a substantial or physical body' is evolved at death and enters heaven with the spirit in complete and perfect fruition; and why should be be controverted by men who teach the same thing *substantially*, though not theoretically? In their system, the true doctrine of the resurrection holds no place consistently, though they have not as yet expunged it from their creed, (if they have any;) it is there only nominally, and stands forth, when seen, as a huge excrescence of mortality upon a system which, in its very nature, is immaterial and immortal.

We listened, not long since, to a discourse by another learned Professor of the orthodox school, founded on the words of Job xiv. 14: 'If a man die shall he live again?' the whole of which was a common-place argument for the doctrine of the soul's immortality. Not a word did he say of the resurrection, or even hint at the idea of the patriarch's faith in Christ as the Resurrection and the Life; when the verse going before his text, and, indeed, the whole context, gives us a most lively and thrilling picture of the faith of the Old Testament saints in what the New Testament more fully reveals. If the doctrine of the immortality of the soul is substantially the same with the doctrine of the resurrection, which this learned Professor's discourse on Job would seem to make it, why do they object to his systematizing their own views, and showing to the world what they and he believe to be the true and only doctrine of scripture on the subject? But they profess to believe in the resurrection of the body, while, at the same time, they teach that the soul is the substantial man, and at death it enters the scenes of heavenly joy without any defect or deficiency, and without even the need of the Professor's 'evolved substantial body,' which he thinks necessary to the entire and perfect fruition of the man in another state; much less of the more gross and palpable substance of a body, such as was the Savior's after his resurrection, to be seen and handled, which all true believers in the resurrection expect will be evolved from the grave, when the last trumpet shall sound.

The true doctrine of the resurrection, as revealed in scripture, and as believed by the church in all ages, which we express in the words found in the Apostles' Creed, 'I believe in the resurrection of the body and the life everlasting,' is what St. Paul teaches us in the 15th chapter of 1st Corinthians, that 'this mortal shall put on immortality.' He does not say this immortal soul shall put off mortality, which would have been reasonable, though not more scriptural; neither does he say that the beautified soul shall come back from heaven to renew its connection with the body, but he says, 'the dead shall be raised incorruptible.' 'Why should it be thought a thing incredible with you, that God should raise the dead?' asks Paul of the Jews, who opposed him; and he calls upon Agrippa to witness their inconsistency in opposing him in preaching a doctrine which was 'the hope of Israel,' and to the 'promise' of which the 'twelve tribes instantly serving God day and night, hope to come.' No one can read what the apostle says of the resurrection in this connection, as related in the Acts, without being satisfied, unless prejudice or preconceived opinions blind his mind, that the doctrine of the resurrection is the crowning glory of the Christian gospel, and 'the consummation devoutly to be wished,' and longed for by all true believers in Christ.

We should be unwilling to rank Professor Bush with those whom the apostle so severely censures in his first epistle to Timothy, as having 'erred concerning the truth, saying that the resurrection is past already;' but does he not substantially assert the same, and is it not to be feared that he will effectually shake the confidence and overthrow the faith of some, in the reality of future existence, which can in no way be more effectually and forcibly brought home to the soul than by a simple and hearty belief in the doctrine of the resurrection, as alone revealed in scripture—'the resurrection of the dead,' 'Christ the first-fruits, afterward they that are Christ's at his coming?'"

J. T. S.

Earthquakes.

The New Orleans Bee derives from the *Vera Cruzano* of the 12th ult., the following account of an awful Earthquake which desolated the city of Mexico on the 7th ult. Some of our friends may be interested to mark the fact that this earthquake took place on the first day of the Jewish year.

"At the moment we write, says the *Siglo* of the 8th, the inhabitants of the capital of the republic are still under the influence of the horrors excited by the earthquake of yesterday, the disastrous effects of which we are still imperfectly acquainted with.

Yesterday at 52 minutes past 3 o'clock, P. M., the oscillations began, slight at first and then stronger. The directions of the motion appeared to be North and South. It lasted about two minutes. The shocks were terrible; nothing like them was ever experienced before, and the condition of the buildings too surely proves the absence of all exaggeration.

We were by chance upon the great square at the time, and we witnessed a spectacle not easily forgotten. In an instant the multitude but a moment previous tranquil and listless, were upon their knees, praying to the Almighty, and counting with anxiety the shocks which threatened to convert the most beautiful city in the New World into a vast theatre of ruins. At 56 minutes past three the movement had ceased.

It is impossible yet to ascertain the extent of destruction. Not a house or a door but bears the mark of this terrible calamity. Many of them are cracked, and greatly injured, others are tottering, and others entirely fallen. San Lorenzo, La Misericordia, Tompeate, Zapo, and Victoria streets, and the Grand street, have particularly suffered.—The aqueducts were broken in several places. The bridge of Tezontale is demolished.

The Hospital of Saint Lazarus is in ruins, and the churches of San Lorenzo and San Ferdinand greatly injured. The magnificent chapel of Saint Teresa no longer exists. At the first shock the cupola, a building of astonishing strength and great beauty fell, and was soon followed by the vault beneath the tabernacle, and the tabernacle itself.

Fortunately all those in the church so much frequented, succeeded in escaping. At 8 o'clock last evening, seventeen persons had been taken from the ruins of other buildings and carried to the hospital.

At three quarters past six, and a quarter past seven, two more shocks were felt. They were, however, slight, and occasioned nothing but a temporary renewal of terror.

Rumors of War.

CENTRAL AMERICA.—A revolution was effected in San Salvador early in February, by conflicts between the military and civil authorities. General Calixto Malispina, the commander of the troops, was displaced.

STILL LATER FROM HAYTI.—Capt. Wilson, of the brig Republic, who arrived yesterday morning, whence she sailed on the 14th April, states that Herard was reported to have sailed from Jamaica on the 29th of March; that his vessel, a schooner, had been seen near the coast of Hayti, and that there had been an engagement between it and a gun boat.

President Guerriere had proclaimed martial law, and stationed guards all along the coast. Soldiers were patrolling the streets of Port Republican, and forcibly enlisting all who could bear arms.

MEXICO.—Extract of a letter from the city of Mexico, dated 28th March:—The government has issued orders for the defence of the ports, fortresses, &c., and it is acknowledged that if Texas does not comply with their last request, the war will be openly declared.

The Bride.

DEAR BRO. HIMES:—I perceive that "the bride" is not understood by the brethren. The subject is plain to me. The bride of Christ is a figurative designation of his kingdom. The saints are styled the bride (Rev. xix. 7, 8.) And what are the saints? The subjects of the kingdom. The new Jerusalem is called the bride (Rev. xxi. 9, 10.) And what is the new

Jerusalem? The *Capitol of the kingdom*. Again, "the land" is regarded the bride (Isa. lxii. 4, 5.) And what is the land? The territory of the kingdom. The conclusion is, that these elements of the kingdom when brought together will unitedly constitute the bride; and that the bride is a figurative designation of the kingdom. The Bridegroom and the bride are Christ and the kingdom. The former figurative and the latter literal. This view I think all must see and admit. Then the marriage is a figurative designation of the union to be found between Christ and this kingdom. (Dan. vii. 13, 14. Matt. xxv. 1, 10.) May the Watchmen see eye to eye! A few days I believe will make all plain!! Yours in haste.

R. HUTCHINSON

Bolton, C. E. April 13th 1845.

LETTER FROM H. C. LOTHROP.

DEAR BROTHER HALE:—As we were once acquainted and participated in a measure in each others joys and sorrows, I have been thinking for sometime of writing you, but have been prevented by the thought that before it would reach you, we should be assembled in a Convocation, where the wicked would cease from troubling, and the weary pilgrim would be at rest in the new Earth. But as yet my hopes have not been realized. I am here a pilgrim and stranger, looking for the blessed hope and glorious appearing of my Master; for he has promised, "Behold I come quickly;" and he has given his word wherein is the promise, to them who look for Him, will he appear the second time without sin unto salvation. I am looking for Him whom my soul loves. I aspire after no higher attainment than to live in the will of Him who has said, Abide in me, as the branch abides in the vine; and while this is the case I cannot be moved; for his promise is, "I will never leave nor forsake thee." Therefore will I hope in God.

One object of my writing, is to inform you and the readers of your valuable, and to me, soul cheering "Herald," of the departure of my dear companion, Rowland Lothrop, who fell asleep in Jesus, on the morning of the 14th of Sept. A few days previous to his leaving me, he said, After I am gone, you must write to brother Hale and let him know that my faith remains firm and unshaken, that we are living on the very last verge of time. He had professed to be a follower of the Lord of life and glory for almost forty years. Twenty-five years of that time he labored in the capacity of a preacher, and had, as he often remarked, some vague idea of a temporal millennium, until the time that brethren Himes and Litch held a conference in Pomfret, 3 years ago last February. There his attention was called to the subject of the second Advent of his Lord and Savior. It was new to him; and as a wise man, he concluded he would examine the subject for himself. He took the word and commenced searching what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow; and by this searching he was made wise unto salvation. He often remarked "the doctrine believed and advocated by my advent brethren, is a key that to me unlocks much of the sacred writings. It opens a door into the word of God, into which I enter, and the more I look, the more connection, beauty and glory I discover; it leads me to the belief that the Master is at the door, and soon will appear to them who look for him without sin unto salvation. For more than two years he was established in the belief that we were on the verge of an entire change; everything portended a revolution. He was looking for the King, the Lord of hosts. The word of God was food for his soul; for years, it was his book, but

now it was his only book. He used to say, The BIBLE—the neglected BIBLE, with the "ADVENT HERALD," compose my library.

His health forbid his laboring as he would have been glad to. His theme was the coming of him whom though not seen yet he loved; and he would often say, How insipid and unsatisfying is everything that is not seasoned with holiness and the coming of Him who has promised to make all things new. Last spring, in love-feast, he told his brethren he was disappointed; for he had thought ere that time his Lord would have come; but as he had not, he should continue looking, and not grow weary in well doing, but with his lamp trimmed and burning, he should patiently wait until the cry, behold the Bridegroom cometh, and then with joy he should go out to meet him. He attended the Camp-meeting in South Wilbraham last May, which was the last of the many he had attended, with much profit to his own soul, and that of others. He loved and admired the union that existed, and the propelling motive that urged on to such untiring action. His health gradually failed during the summer, while the inward man grew stronger. He lost sight and care of the world, and his eye would light up with more than its wonted brilliancy while conversing upon the beauty of the new earth where his Redeemer should be King of Nations as he was of his saints. He was confined to his bed but two weeks, and his language in that brief space was such as might have been expected from one who for so long a time had been looking for his Master. He was asked how it appeared to him on looking back upon forty years of toil and labor in the cause of the Lord, and then at the time when he should be discharged. His reply was, I make no dependance upon what I have done or suffered. I have lost sight of it all. I rely wholly on the atonement. Yes, glory to God for the atoning sacrifice; and he who died to redeem us will soon come as a Judge and restorer of all things. And, notwithstanding the reports that are in circulation at a distance, that he renounced his belief in the speedy coming of Christ in his sickness, which has drawn out this communication at this late period, his faith was unshaken; and he often said to me, I have for sometime expected we should behold the King in his beauty before this, and together have been changed so as not to have known the bitterness of a separation, but if I go a little before you that are alive and remain, it will not prevent me who has fallen asleep. His language was soul cheering; and so far was he from doubts on this all important subject, that he more than once said, that he thought more than probable, had it not been for his embracing the Advent doctrine and setting his house in order, as the fruit of his belief, he should have been unprepared for that trying hour. He often said, keep your eye on the promise. That will be safe anchor ground; and he will soon come, and we shall meet again and be forever with the Lord; seek every opportunity to meet with the advent brethren; be identified with them; it will serve greatly to strengthen your faith and cheer you in your solitude.

He appeared to suffer but little until the last day of life. Then his speech, which had been broken, almost entirely failed. In broken accents he would say, All is well; let me go. As I watched by his side, I saw there was something of a change. I asked him questions, and he answered me; I then said, I think, my dear, you are soon going to leave us. He said with a smile, Yes, yes, praise the Lord! and in a moment was gone, without a sigh or a groan. Thus ended the good man's days. His age was 73.

I am now alone; there are none near that fully believe in the near approach of their

Lord. Some are friendly, and like to hear on the subject; others ridicule the idea. My health will not permit me to go so far as to meet with my brethren, which is, or has been until very recently, ten miles. The Lord is raising up a band of brethren of like precious faith, five miles from me, for which I praise him. While I am unable to go out, I sit in my house and preach Jesus and the resurrection to all that come in; and while I thus labor, my soul is like a well watered garden. Holiness is my motto, the coming of Christ my theme. The money loving priests and worldly professors do not come near me; now and then one calls who is looking for the coming of the householder; and as iron sharpeneth iron, so doth the coming of such an one cheer my heart. Waiting for the consolation of Israel,

HANNAH C. LOTHROP.

Tolland, Ct. April 13th, 1845.

LETTER FROM BROTHER I. ADRIAN.

DEAR BROTHER HIMES.—I returned from another tour, to the north east part of the state of N. Y., the first of this month. It has been one of the best visits I have ever made to that region. I received a letter from a brother in behalf of the people, requesting me to come and lay before them the Advent faith. In presenting the present truth to this community, I found the promise of the Savior good to my soul. Praise his name for the promise,—“Lo I am with you always, even unto the end of the world.” He was with us in power, sinners trembled under the power of this truth, fled to the Savior, and found pardon. It was not so extensive a work, but it was as deep and powerful as any I have ever seen. There were some of the brightest cases of conversion I have ever seen in my life. Some said they had listened to many sermons unmoved, but the truth had at last got hold of them. Others said they had never visited the prayer circle before. As many as twenty found salvation. The work was going on when I left. I left brother Dudley with them. This brother is my companion in tribulation, and in patience, as well as in labor; but our labors for this world are almost finished. In relation to the above meeting, I would further say, it was held in Shazy, seven miles south of Champlain. Effort after effort has been made to get up a revival independent of "Millerism" as they call it, (of the truth, as I call it,) meetings have been held from one to six weeks, and in no case has any good been done, as I can learn. They are in a dreadful condition, and they are conscious of their leanness. Oh the doom that awaits this ungodly world. I behold them locked in the arms of moral slumber. Nothing but the busy din of worldly business, interests and cares engross the mind of all alike. I see the slaves of fashion, pleasure, wealth and ambition, straining every power of mind and body to obtain their object. Selfishness and self interest seems to be the centre around which all their actions turn. Who can have listened to the ominous thunders as they have rolled up from the great nations of the old world, as well as from the more youthful nations of our own continent, and not be satisfied that we are approaching an awful crisis? Is it possible for us to look at the idolatry of the sects joined as they are with the multitude, scoffing at the sublimest truth that ever shone in the wisdom of the Deity, although admonished by signs, and wonders, and judgments, standing on the verge of ruin, reckless of danger, and not be satisfied of what we approach? I am satisfied. These things to us are a pillar of fire; but to them darkness. They will slumber on together until the appointed moment. Then the executive wrath of an offended God will fall upon their heads. Jesus Christ, the son of the Most High, will be

among them. He whose gentle manners while carrying our sorrows to the cross, seemed but the developement of mercy—oh how changed, now robes Himself in wrath as executor of his Father's vengeance.

The brethren in Bolton, Johnson, Fairfield, Montgomery, and Richford, may understand that I have not given up my faith in the Savior's coming, though I have not visited them. I desire to see them, and I shall soon.

ISAAC ADRIAN.

Essex, April 14th, 1845.

LETTER FROM BRO. L. B. COLES.

BRO. BLISS:—The object of my last letter was to show, that all efforts to fix on definite days or points of time for the coming of Christ are fruitless and unwarranted from the Savior's own words—his repeated injunction to watch because we know not when the exact time is—his declaration that that day will come upon all this world as a snare, that therefore we are to watch and take heed lest it overtake us unawares—that it is not for us to know the times and seasons.

The points on which I would now speak may be perhaps reduced to two general classes; false rules of interpretation, and forced applications of scripture.

First, false interpretation of scripture. It is obvious that if any one would obtain an accurate knowledge of the mind of the Spirit as revealed in the sacred volume, he should, so far as mere human efforts is concerned, first endeavor to ascertain the literal and scriptural meaning of words contained in the text: then, secondly, compare that meaning with the tenor of the context; that it may, it need be, throw additional light upon the text—that the meaning of its words and sentences may be modified by the relations in which they stand connected: thirdly, consult parallel passages, for the same purpose: fourthly, take into the account general established principles, explicitly set forth or directly implied in scripture to aid in putting a right construction upon certain expressions; as when our Savior requires, as a condition of discipleship, that we hate father and mother, brother and sister. Every text is entitled to a literal interpretation—every passage should be understood just as it naturally reads—except where such an interpretation would involve a positive absurdity or direct contradiction when submitted to the above process of examination: or, where, from the style itself, it is known to be figurative.

In comparing scripture with scripture, the majority of witnesses and the more explicit testimony should modify the minority and the weaker testimony, and govern the meaning. Such rules of interpretation, every candid mind will admit to be important; yet many, eager to make out a theory, have most sadly trampled them under their feet; for instance, when the Savior has repeatedly informed us that we could not know the exact time of his coming, and that therefore we were to watch, that it might not find us without oil in our vessels, they have taken a single text in Rev. iii. 3, and allowed it to modify and give meaning to the many texts just referred to: nay, I should not say, allowed it to modify—they have forced it to give a meaning that is directly antipodes to the one that is not clearly indicated by their language. Instead of giving these passages a natural and common sense interpretation, in accordance with their language and their mutual concurrence as parallel texts, they entirely reverse their meaning on the authority of this single passage. Here they make the minority and the weaker testimony govern—they make the one give meaning to the many—they make the one less explicit

testimony outweigh the plainer evidence of many witnesses. Here is a violation of correct rules of interpretation. Proper rules being employed to ascertain the truth in this case, we shall let the oft repeated declarations of Christ in the Evangelists assure us that we shall never beforehand know the precise day of his coming: we shall let them explain also the meaning of Christ in Rev. iii. 3, to be, that unless we watch for that event it will overtake us unawares—when we are not prepared for it. Now I would ask any candid individual to tell me by what law of language, or of hermeneutics, the Savior's words in Matt. xxiv. 44, "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh," also Luke xii. 40, can be construed to say "be ye also ready that ye may know the hour when the Son of man cometh". Such an interpretation corresponds perfectly with that of the Universalist, who said that the true meaning of "The wicked shall be turned into hell," is, *the wicked shall be turned into heaven*. In both cases the magnet of truth that would turn the needle into its own pole, has been forced into a perfectly opposite direction.

A great cause of false interpretation, and one which often is found the source of other causes, consists in professedly searching after truth with a biased mind. No man can obtain an adequate knowledge of the Bible without the teachings of the same Spirit which first indicted it. Other books are intelligible to enlightened common sense; but to understand the Bible, common sense must be enlightened and sanctified by the Holy Ghost. But to have the Spirit for our teacher, we must approach the Bible with the docile spirit of a child: a biased mind cannot be led by the Spirit on the subject at issue: God will not undertake to guide a mind that is already made up. Searching the Bible with a pre-conceived opinion or with a preference that it should guide us in a certain direction, is the great source of all errors. When we professedly seek for truth in this way, the Spirit will leave us to our own chosen course: the mind is left to its own bias unguided; common sense is often thrown away; and we are given up to the merciless sway of a morbid fancy imagination. Here is where some professed Adventists have erred and brought disgrace upon the cause. Many of this class may have been perfectly honest and sincere in their views, yet by giving themselves up to caprice, rather than the exercise of a sound mind, guided by the word and Spirit, they have run into some of the most deleterious delusions that ever found their way into society. They are not recognised however as true Adventists.

God has given us common sense and reason to be employed in searching after truth: but these have cast those gifts from them; and allowed themselves to follow their own or others' impressions. Satan has taken advantage of their position, and has made his own infernal insinuations pass with them for the monitions of the Holy Ghost. Others, with their favorite notions, though less fanatical as yet, are following in their train. With their new gospel, their re-baptism, their visions, their miracles, also their notions concerning the King upon a white cloud, the marriage of the Bridegroom, and their—any thing that will seem to sustain the validity of the tenth day of the seventh month proclamation, they are gliding in a current that threatens to bury them in a whirlpool. With many, a pre-conceived theory has taken the lead in their researches for truth, till "mine opinion" has become to them Bible truth; and the truth, without which none could be saved. This course of things has led also to what may be considered,

Secondly, errors arising from forced applica-

tion of scripture. When a pre-conceived theory is adopted, detached texts and phrases are culled from the Bible and forced to pay tribute; especially such as sound like the idea they wish to sustain. Eccl. viii. 5, "A wise man's heart discerneth both time and judgment," was forced to say that all the spiritually wise would discern the time of the Lord's coming to be on the tenth day of the seventh month: whereas it had no more to do with establishing that date, than it had with the times of Bonaparte's crossing the Alps. This text with its context teaches that there is a time when God will cut off by death, and judge the wicked; but the wise will foresee that evil day, and stand constantly prepared to escape their overthrow; "for (7. vs.) who can tell him when it shall be." Dan. xii. 10, "The wise shall understand," has repeatedly been forced to hang the whole weight of its testimony on a single point of time, and its application has been urged with dogmatical certainty: and yet the book of Daniel or any other part of the Bible, has revealed no such point of time. These passages with others—notwithstanding our Lord has said—"in such an hour as ye think not the Son of man cometh"—are brought to bear on another point of time. But we may be assured of this one thing; God will show all his honest children, that what he has said on this subject must be verified. He will put them to the severer test of watching, because they know not the time. Oh that we could now see all God's children unitedly bearing this test—giving up all their notions—giving up all points of exact days, with united voice crying, "THE LORD IS AT HAND"—with hands diligently occupied in the culture of the vineyard till the hour of payment shall come—with hearts waiting patiently—and with eyes watching constantly for the King of glory.

But it is said that the Jews at the first advent were condemned because they knew not the "time of their visitation." They were condemned because they did not recognize Christ as the promised Messiah—because they did not recognize his advent as the time of their promised—*episcopo*—*inspection*—by Him who should be to them as a refiner's fire and the fuller's soap—purifying the sons of Levi. But they are no where condemned for not knowing beforehand the exact time of his advent. There is no intimation that Simeon or Anna knew the exact time: but they were aware that the time was at hand; and were doing what every true hearted Adventist ought to be doing now—*WAITING* and *WATCHING* for his appearing; that they might recognize him and hail him as their Lord. Did the Savior ever complain of the Jews who believed on him because they had not beforehand known the time of his coming? Did he ever require them to confess such a fault? Nor will he require it of us.

At a point of time previously set by no one will the Lord come. Deductions on time will prove to be abortive—yet all God's children, however scattered and oppressed among the multitudes of the ungodly, in the church and out of it, will be looking and waiting for redemption: and when the parting heavens shall reveal their king in his glory, they will exclaim with united voice, "This is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Though they be dispersed among the intermingling multitudes of worldly and wicked men—engaged in their various callings—"the Lord knoweth them that are his," and will separate them "as a shepherd divideth his sheep from the goats." "Two shall be in the field—at the mill—in one bed—the one shall be taken and the other left." Oh, shall I be found among the few that are gathered to meet the Lord on that day?—Oh, let His warning be heeded, who spake as never man spake—"Watch—WATCH

—WATCH— BE READY—FOR THE SON OF MAN
COMETH AT AN HOUR WHEN YE THINK NOT."

L. B. COLES.

17 Lynde St. Boston, March 29th, 1845.

LETTER FROM BROTHER C. R. GRIGGS.

DEAR BROTHER HIMES.—There are a few in this place, who are looking for the coming One; waiting for Israel's redemption. Happy in God, they are keeping their lamps trimmed and burning, and exhorting each other daily, and so much the more as they see the day approaching, praying for the good Lord to come. There are no schisms among the little band in this place, but all are united and seem to be of one heart, and of one mind, believing that "yet a little while, and he that shall come, will come, and will not tarry." Their hearts are grieved, while they see such division among those who are professedly looking for the Lord; and yet they are not at all discouraged, but feel to press onward and upward, and wait all the days of their appointed time, knowing that redemption is near. May all the dear brethren be careful to cherish the LAMB-like Spirit our Jesus had, and while they differ in sentiment, may they in every word and every act, breathe forth that burning love of God, that flows in and fills the breast of every saint. O for that CHARITY (or love) that suffereth long, and is kind; that envieth not, is not easily provoked, thinketh no evil, but rejoiceth in truth; beareth all things. That Charity that never faileth. If all the dear brethren that are looking for the Lord would follow out the apostle's instructions, the Lord would be well pleased, and the saints of God would be comforted and strengthened, and we should all be ready to meet the Lord in peace, and be prepared to reign with him forever in his kingdom. May this be ours, and to God be all the glory. Yours, waiting for Jesus.

C. R. GRIGGS.

Brimfield, Mass., April 22d, 1845.

LETTER FROM E. J. SMITH.

DEAR BROTHER HIMES.—I wish to say a few words to those who are looking for and hastening unto the coming of the Lord, and warn them against the false hopes which are prevalent in this age. There seems to have been of late an unusual effort made in the public religious journals to establish the idea that man may enjoy a tolerable degree of religion, or a comfortable hope in the pardoning mercies of Christ, without entire consecration. Or in other words, without loving God with all the heart, without complying with that injunction of Christ "thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and thy neighbor as thyself."

It looks to me that a Christian is one who loves God with all the heart, who has submitted his entire being to God, whose will dwells in the will of God, and who consequently delights to do his will. It is impossible for a person to be under condemnation while they are in this state, and they will be in this state of mind all the while they are consecrated to God, while we are here; we know that we are of God and the whole world lieth in wickedness. Then we have confidence to stand up and declare the whole council of God with boldness. It was this confidence that enabled Paul to speak with such boldness before Agrippa, and it is no marvel that Agrippa was almost persuaded to be a Christian while listening to the persuasive eloquence of that Holy Ghost inspired apostle, neither is it to be wondered at that Felix trembled, while he reasoned of righteousness, temperance and a judgment to come. He had such power with God, that the stoutest heart would quail under

the truths that God spake through him. What was the power of the world to him? He was dead, and his life was hid with Christ in God. Christ was formed in him the hope of glory, and reigned in his heart without a rival, and was the God and spring of every emotion, the life of his delights. Why is it brethren that we have no more Pauls, and Peters, and Johns with us in this age of the world, than we have? The reason to my mind, is because there is no more consecration to God. How was it in the 7th month movement, that there was such a tremendous movement among those who were looking for their Lord? simply because there was such a simultaneous letting go of the world, and universal consecration to God. Why were we so abundantly blest of God on that occasion? Not necessarily because we had the entire truth, (for on the contrary, we found ourselves erring mortals,) but because we were wholly dedicated to God, because our wills were submitted to God's will, and Christ dwelt in our hearts without a rival. We knew that our Redeemer lived, and because he lived, we expected to live also. We did not approach God doubting whether he would bless us, but we went boldly to the throne of grace, and claimed God's promises, because we had complied with the conditions, and we knew he was a God of truth, and consequently his promises could not fail, hence our faith took hold of the promises of God, and when we asked, we received. May the Lord help us to keep in exercise constantly that active, living faith, that laughs at impossibilities, and says it shall be done.

Dont let us think, brethren, that we cannot live without time, but on the contrary let us learn by the past, how to govern ourselves in the future; and above all, let us have our entire being constantly submitted to God, and then when God speaks we shall be in readiness to answer. Let us hug close to the plain, simple word of God, and not frame theories to satisfy a morbid state of mind, and drag in scriptures to sustain it.

I rejoice that brethren Himes and Bliss have taken the stand they have, in regard to the extraneous notions now afloat, and have spoken feelingly, though plainly against them; stand strait for the truth, my dear brethren, though your enemies be they of your own household. In haste, yours for the truth.

E. J. SMITH.

Hallowell, April 21st, 1845.

A Correction.

BRO. HIMES:—You make a slight mistake in your account of your "Canada tour." The person who acted as chairman in the missionary meeting, was not a leader in the mob to which you refer, but he shared in driving us out of a school-house a few days before. A person who took the chair at a missionary meeting in another town, acted a part in relation to the mob, as bad as though he had been a leader.

R. HUTCHINSON.

We are happy to make the above correction. All we want in such a case is truth. The mistake was made by blending two circumstances.

THE MILLENNIAL HARP.—We have put out a new edition of the HARP, with 36 pages in the Supplement, in addition to the former editions. It is now bound in sheep, with a smaller margin, so as to be more convenient for the pocket. Price 50 cts single; \$4 50c per doz., or \$33 1-3 per hundred.

THE SHIELD.—Bound. We have the first Vol. containing the three first Nos. of the Shield, bound, forming a book of 440 pages. It contains much interesting reading. Price \$1 50c.

The Report of the Mutual Conference at Albany will be given next week. We shall strike off several thousand copies in a tract form for distribution. They will come at \$3 per hundred. About 4000 copies are engaged, and if others wish to aid in the distribution, they will send in their orders to this office, or at 9 Spruce St., New York.

The report contains the views and sentiments of the tried and faithful friends of the Advent cause, deliberately and unanimously given in a Mutual Conference, for the best good of all connected with it. The only object has been to secure the liberty, unity, integrity, usefulness and prosperity of the whole body of Advent believers scattered abroad.

BRO. J. S. WHITE has lectured at the Tabernacle for two Sabbaths to good audiences, and to good acceptance.

Conferences

CONFERENCE IN PHILADELPHIA will commence May 13th, and continue through the week. Addresses will be made by brethren in attendance, Miller, Galusha, Jones, and others.

CONFERENCE IN BOSTON will commence May 27, and continue several days. Lectures and addresses will be given as usual. Brethren and friends of the Advent cause, are cordially invited to come up to these Anniversary feasts. Let us rally once more, and gird up the loins of our minds to the work of God, and the conflict that remains to be finished.

ADDITION TO THE SUPPLEMENT TO THE HARP.—We have just published 36 pages additional music, a continuation to the supplement.—Price 6 1-4 cents.

Letters and Receipts to May 3.

S N Gears \$1 pd to end v 9; Mrs L Richards \$1 pd to end v 9; Carpenter \$1 pd to end v 8; R Ventriss \$1 62c pd to end v 9 (two copies); Isaac Stone \$1 pd to end v 9; Dea S Stearns \$1 pd to end v 8; L Hall 67c pd to 207 in v 9; J Howe \$1 pd to end v 9; S Richardson \$1 pd to end v 8; J L Couch \$1 pd to end v 8; W Bartlett \$2 pd to end v 9; J Whitcomb Jr \$2 pd to end v 9; M D Hayes \$1 pd to 234 in v 10; H Bidwell, P M. \$2 pd to middle v 11; Mrs S Edson \$1 pd to end v 8, if this is not correct we will alter it; B F Danforth \$2 pd to end v 9; Wm Dodge \$2 pd to end v 9; J Hobbs \$1 pd to end v 9; D Turner \$2 pd to end v 9; J Gordon 50c pd to end v 9; F A Collier \$2 pd to end v 9; E P Richareson \$1 pd to end v 9; S Bradford \$1 pd to end v 9; F Drew \$1 pd to end v 9; S Drew \$1 pd to end v 9; R Hones \$1 pd to end v 9; L Chandler \$1 pd to end v 9; William Stutson \$1 pd to end v 9; Martha Bradford \$1 pd to end v 9; T Mitchell \$1 pd to end v 9; A Wood Jr \$1 pd to end v 10; L Curtis \$2 pd to 154 in v 7; Dea Upham \$1 pd to end v 9, in August next; J Tiplady \$1 pd to 218 in v 9; S Richardson \$1 pd to end v 9; L Staddon \$1 pd to end v 9; J Pulsifer 50c pd to end v 9; Z Chamberlain 25c pd to 200 in v 9; R Porter \$1 pd to 209 in v 9; S Baldwin Jr \$1 pd to end v 9; Moses Cheney \$1 pd to end v 9; Asa Davis \$1 pd to end v 9; L Morse \$1 pd to end v 9; C McKenzie \$1 pd to end v 9; E Dubois \$3 pd to end v 10; M Mann \$2 50c pd to end v 10; Polly Lee \$2 pd to end v 11; Elder Palmer \$1 pd to end v 4; Breed & Patridge \$1 pd to end v 10; J G Morse \$1 pd to end v 10; F Washburn \$1 pd to end v 10; J S Randlett \$1 pd to 226 in v 10; E Edgerton 18c pd to end v 10; G Dearborn \$1 pd to end v 9; Mrs Jones \$1 pd to 240 in v 10; Mrs Taylor 25c pd to middle v 6; Mary Fall \$1 pd to 238 in v 10; John Jenkins \$1 pd to 227 in v 10; George Brigham \$1 pd to end v 8; Hannah Louge \$1 pd to end v 9; H A Underwood \$1 pd to end v 8; S Darling \$1 pd to 204 in v 9; J Hazleton \$1 pd to middle v 10; Lucy Collins \$1 pd to 219 in v 9; B Plumer \$2 pd to end v 10.

Pat. Africa NY; James E Sebring; pm Wakefield N H; G Farnum; J T Stall; J V Himes; J Weston; J Meriam; pm Randolph Ms; G Granger; E Martin \$1, books sent; T L Tallock; J D Marsh \$5 50c, all right; H J Marshall; L H Jameson; pm West Charlestown Me; H Hooper \$1; J V Himes; S Bliss.